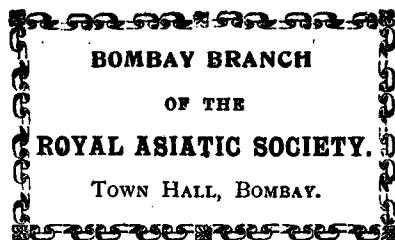




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Geschiedenis van het heylighe Cruys

Geschiedenis van het heylighe Cruys ;

OR,

HISTORY OF THE HOLY CROSS.

REPRODUCED IN FAC-SIMILE FROM THE ORIGINAL EDITION PRINTED BY
J. VELDENER IN 1483.

TEXT AND ENGRAVINGS

BY

J. PH. BERJEAU.

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LONDON: . . .

C. J. STEWART, 11 KING WILLIAM STREET,
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INTRODUCTION.

THE History of the Cross is one of the most curious legends of the Middle Ages. Rufinus of Aquila, an old friend of St. Jerome, afterwards his bitter enemy, was its author. Born in Concordia, Frioul, Rufinus went to Palestine about the year 374, and came back to die in Sicily, at the age of seventy, in the year 410. He tells us, in the tenth book, chapter vii., of his Ecclesiastical History, how, in the presence of the Empress Helena, there were discovered three crosses on the site of a temple dedicated to Venus, not through Judas, afterwards Quiriacus, as in the posterior legends, but through Macarius, then Bishop of Jerusalem. Helena took away half of the cross, and left the other half in Jerusalem, where it was still to be seen in the time of Rufinus. She took, likewise, the nails, one of which was rather profanely wrought as a bit, and fastened to the bridle of Constantine's charger, while the two others were secured to his helmet. According to Cassiodorus' *Historia Ecclesiastica*, lib. ii. cap. xviii., there were found at the same time the three crosses and the nails, and also the board with the inscription, "IESUS NAZARENUS REX IUDÆORUM." This author considers, also, Macarius as their discoverer. The present legend, rhymed by an unknown Dutch author, was very likely the

translation of a Latin one, affixed to the original block book of the *Historia Crucis*, which was sawn in pieces by Veldener, to use separately the woodcuts in a quarto book. It is easy to see, by the breakages resulting from this operation, that the Latin folio block book had a title, or a short introduction, and the four first woodcuts on the title-page. On each of the following pages were six woodcuts, with their inscriptions; so that the entire block book had eleven leaves printed on one side of the paper. This block book is lost, and no copy of it has ever been mentioned; but its existence in the time of Veldener can no more be doubted than the existence of the folio edition of the *Speculum Humanæ Salvationis*, of which the blocks were used in the same way by Veldener, and published by him in the same year as the *History of the Cross*. The Dutch text of the *History of the Cross*, of which translations into French and English verses are subjoined, was evidently borrowed, partly from Rufinus' Ecclesiastical History and the *Golden Legend* of Jacobus de Voragine, and partly from early MSS., two of which we have been fortunate enough to find in the British Museum, written in French, by an English hand, in the thirteenth century. What the *Golden Legend* simply hints, is developed in these MSS., sometimes in a very poetical way; and this extended version, or some other having the same origin, was, no doubt, under the eyes of the author of the present legend. The events relating to the early history of the Cross, as grown from three seeds given by an angel to Seth, and buried by him in Adam's grave, are told both by the *Golden Legend* and one of the French MSS. The gap between the times of Adam and Solomon is filled up by the MS., which relates how Moses and David found the tree of the Cross, and what they did

with it. A few of the events mentioned by the Dutch author were taken from sources which we could not trace, although they are very likely to be found in the legendary MSS.

Mr. T. O. Weigel, the well-known philobiblist of Leipzig, has, in his valuable collection of early block books, a single leaf, printed on one side of the paper with a very faint ink, of a Latin edition of the *Historia Sanctæ Crucis*. This fragment bears the signature *g*, and is divided into six compartments, three at the top and three at the bottom of the page. Mr. Weigel had the kindness to send us the facsimile of one of the woodcuts, the Descent of the Cross, which is not to be found in Veldener's set of blocks, and was engraved by another hand than that which executed our *History of the Cross*. The six subjects represented in this monument of early engraving are: 1. The Queen of Sheba visiting Solomon, with the inscription, "Hic regina arguit salomonē," &c. 2. The descent from the Cross: "Hic venerūt ioseph et nycodemus deponētes || corpus xpi a cruce ē crux mansit ibi stans." 3. The invention of the Cross: "Hic gerūt salomō," &c. 4. The apostles preaching to the people: "Hic apostoli predicauer . . . puli cū || cruce et multi iudei er . . . runt." 5. The Cross in the Temple: "Hic fecit salomon illud lignū ordinare est." 6. The three crosses, with little devils hovering about: "Multus populus liberatur a demone et || ab alijs infermitatibus cum crucē benedictā." This series of engravings on the same page, but utterly, without chronological order, renders it doubtful whether this curious fragment belongs to our *History of the Cross*, or to some other unknown book. In our legend, the chronological order is strictly adhered to. If the letter *g*, which marks Mr. Weigel's leaf of block book, is a signature, we must suppose

that this leaf was preceded by six others, with a total of thirty-six engravings, or at least thirty, if we suppose the first to have been blank, or to have formed a title-page. Veldener's woodcut, corresponding to the first of Mr. Weigel's fragment, "Hier coemt van saba die conincghinne claer," is the twenty-sixth of the book, and on the recto of signature *b* iij. However, we shall see more clearly how far the two block books resemble each other, when Mr. Weigel has published in the catalogue of his collection the whole text of the inscriptions, which it is now difficult to compare with Veldener's text.

We intended to give in this place an extensive account of Veldener's typographical labours in Holland, but this task has already, in great part, been performed by various bibliographers, and particularly by Mr. Holtrop. It is enough for us to say here, that Veldener, long believed to have been a Dutchman, was born in Wurtzburg, as may be seen in Mr. Holtrop's *Monuments Typographiques des Pays-bas*, in fol. (La Haye, 1857, 5^e livraison). But, as he never printed at Cologne, as erroneously stated, the Germans have not much right to count him one of the typographers of their own country. He printed, or, perhaps, only supplied the types for, several of the books ascribed to Caxton. The question of his having engraved the woodcuts of the present book seems to us very doubtful, although he, probably, engraved the cuts in his *Fasciculus Temporum* and his *Herbarium*, and the elegant borders introduced in some other of his books. He, probably, bought, or otherwise acquired, the blocks of the original block book of the *History of the Cross* in the same way as he had previously obtained those of the *Speculum*; but both must have been engraved long before his time, and may, perhaps, be traced back to the Brothers of Common

Life,—the *Speculum* to the Dutch, and the *History of the Cross* to the German communities of the order.

A most interesting feature of the *History of the Cross*, as it has been transmitted to us by Veldener, is the close relation of this work to the secret societies of the Middle Ages, and particularly to the early Rosicrucians. Although we cannot here properly enter into extensive disquisitions on this subject, we may, at least, designate the present book as the most ancient printed monument relative to the mysteries of philosophical freemasonry. The numerous persons who are still in our time initiated in such mysteries, and are curious to trace back their origin and their mode of transmission, cannot fail to be struck by many engravings in Veldener's book. The very number—thirty-three—of the leaves on which it is printed, which is a puzzle for common bibliographers, will be particularly suggestive to *Roseæ crucis equitibus*. The lovers of Egyptian mysteries, in their descent through the Dark Ages, will easily follow in plates 3, reverse of *a ij*; 21, reverse of *b i*; 25, reverse of *b ij*; and 37, recto of *c i*, the four emblematic trials of earth, fire, water, and air. The two plates 52, reverse of *c viij*, and 55, reverse of *d ij*, will at once be recognised by the humblest member of the craft as a representation familiar to him; while plates 52 and 53 *d j* will be sufficiently significative to more advanced adepts in Scotch freemasonry. No less interesting is the composition of the Cross, formed of four different species of wood, in which a mediæval Rosicrucian saw most certainly the emblems of the four elements as he saw them in the inscription:—

IAMMIM	NOUR	ROUAH	IABESHEH.
Water	Fire	Air	Earth.

In Sir John de Mandeville's Travels, first chapter, we find an account of the Cross very little different from that in the *Golden Legend*. We extract, nevertheless, some of these variations,—as, for instance, that relative to the early disputes between the monks about the genuineness of the relics of the Cross,—from an old English MS. of the fifteenth century (Brit. Mus. Arundel, 140): “Some men trowie yat half of ye crosse of cryste be in Cypre, in a abbaye of monkes, yat men call ye hylle of ye holy crosse, bot it is nought so, for yat crosse yat is in Cypre it is ye crosse on ye whiche Dysmas, ye good thefe, was hanggede; bot alle men wot not yat, and yat is ille done, for zetynge of ye offrandes yey say yat it is ye crosse of our Lord Ihu cryste,” &c. The reason why the Cross was made of four different sorts of wood is curiously enough explained by Mandeville: “And ye iewes made ye crosse of yis foure manere of trees, for yey trowyde yat oure lorde Ihu cryste shulde haue bene hyngande opon yat crosse as longe as yat crosse myght laste. And yerfore made yey ye crosse fote of Cedree, for Cedree may nought in erthe nor in watyre rote. And yey wolde yat it shold haue laste longe. And for yen trowyde yat ye body of cryste sholde haue stonkyne, yerfore was made yat pece yat wente fro ye erthe upwarde of Cipresse, for it is well smellande, so yat ye smelle of his body so shulde nought greue to men yat come for by,” &c. In the same way, according to Mandeville, Christ was crowned four times: first, with a “crown of Abbespine branches;” secondly, in the garden of Annas, with a crown of “sharpe Thorns, that men call Harbarenes;” thirdly, in the garden of Cayphas, with “Eglantine;” and, fourthly, before Pilate, with a “crown of Jonks of the sea.” Of this quadruple crown, adds Mandeville, “half is at Paris, and the other

half at Constantinople." As for the spear-shaft, our traveller states that it is at once in the possession of the Emperor of Almany, of the King of France, and of the Emperor at Constantinople. "The Emperor of Constantinople saith that he hath the spear-head, and I have seen his, but it is greater than that at Paris."

Stratford-upon-Avon, the birthplace of Shakespeare, is, strangely enough, connected with the present legend, as it appears from Thomas Fisher's delineations of very ancient fresco-paintings, discovered in 1804 on the walls of the Chapel of the Trinity at Stratford-upon-Avon, and published by him (1807) in a folio volume. The existence of a powerful guild or fraternity of the Holy Cross in Stratford-upon-Avon had already been noticed by Dugdale (*Antiq. of Warwickshire*, in fol., London, 1730, vol. ii. p. 695). In the year 1296, the brethren of this fraternity had been authorised to found an hospital and erect a chapel, and the then bishop, Godfry Giffard, at the same time, had made Robert de Stretford their first master, submitting the community to the rule of St. Augustin. The chapel of the Trinity, in which were found the paintings alluded to was erected by Hugh Clopton, sometime Lord Mayor of London, towards the latter end of the reign of Henry VII. There was, likewise, a guild of the Holy Cross founded at Birmingham, in 1383 (sixth year of Richard II.). The first A of these paintings, on the north side of the chancel, represents the Queen of Saba visiting the King Solomon; a part of it being defaced, we see but the extremity of the wood of the Cross. The inscription in a scroll under Solomon's feet is also partly illegible: "Regina saba fama salomonis . . . a venit . . . solimā ubi signū || in probatica piscina . . . it . . . || . . . genis . . . persoluetur." The second painting B, still more defaced, shows the

battle of Constantin against Maxence; in a left compartment, an angel brings the Cross to the Emperor. The inscription is completely illegible. The third c and the fourth d are divided by a black line, over which trespass two immense trumpets, blown by trumpeters belonging to the left-hand painting. This latter, very much defaced, with an illegible inscription, represents evidently the Empress Helen on horseback, sent by Constantin her son to the search of the holy Cross. The painting d bears an English inscription, from which we can only decipher,—“Here seynte heleyne examyne . . . the Jews . . . ye holy cros . . . || . . . Juhus cyriacus . . . here || hete was . . .” Helen is twice represented in the same picture: on the foreground interrogating Judas, and on the background receiving a large cross, while two others, just dug out of earth, are laying on the ground. The pictures e and f are likewise united: in the first the cross is laid on the corpse, to prove which was the true one. “We read in a scroll, “Hyt was proued euydētly by myrakyl which was ye very cros that owre || sauour suffyred ye passyon in resynge a mane from deth to lyfe.” In the second f, much defaced, Helen seems to be twice represented; on the right hand, she is kneeling before a crucifix, which a Bishop is incensing, while Constantin is sitting or kneeling quite near the altar. The scroll under him is illegible. On the other we can read, “Here the holy cros was broughte solely yn to the || . . . ye bishop’s hands easily || and . . . yd yn to the tyme of . . . co . . . droé.” The next painting g represents Heraclius and the son of Cosdroe fighting on a bridge. We read in the scroll on the foreground, “Here eraclyus, a crystyn prynce, fawghte wyth ye sone of Cosdroe, whyche || was grete enyme to ye feythe of Chryst, and . . . ye remēbrance || of ye holy . . . to be crystende.” In the painting

H, of which the inscription is illegible, Heraclius cuts off the head of Cosdroes, who is kneeling imploringly at the foot of his throne, on which are represented the images of the sun and of a cross. The paintings I and K, on the south side of the chancel, are joined, and much defaced. In I, Heraclius, crowned and on horseback, is represented as bringing the holy cross, while an angel, hovering above the cross, shows to him the gate of Jerusalem. The inscription is partly defaced and corrected: "As the nobul kynge eraclius com rydyng toward ye citte of Jerisalē beryng || ye crose so grete pryde . . . where ye y . . ." In the painting K, the gate of Jerusalem is open; the emperor has his crown taken from his head by one of his followers; the inscription is completely defaced. The painting L, on the left side of the vicar's door, shows a bishop kneeling before a crucifix. Of the inscription, we can read only, ". . . maciro pependit || . . . itta ladit." The other paintings of the church, although very interesting at an archaeological point of view, being not related to our subject, we defer their description to another occasion. These frescoes are all the more interesting, because no specimen of the art exists in England previous to the date of their execution.

It is well known that Louis IX., King of France, coming back from the Crusades, brought to Paris part of the holy Cross, which was deposited in the chapel adjoining his palace, now the Palais de Justice, in Paris. During the French Revolution the precious relic disappeared, with many others. It was found two or three years ago in the possession of a country lass in the neighbourhood of Dijon, who was in the habit of cutting chips from it with her knife for distribution among her friends. A pious curate took the relic from her hands, and

carried it to the Bishop of Dijon, who deposited it in the treasury of the cathedral, where it is now to be seen. It is said that the celebrated Jean Debry, member of the Convention, took this relic from the Sainte Chapelle, sold the valuable reliquary in which it was deposited, and presented the relic itself to a country doctor, as a fee for the cure of some trifling ailment. From the hands of the doctor, the remains of the holy Cross had passed into the possession of the country girl of Dijon.

Be this as it may, we now conclude our remarks on the present book—which we have entirely engraved, with the kind permission of Lord Spencer, from the original in his library—by stating, that two other copies only of this book are known to exist; one in the Royal Library at Brussels, and the other in the collection of Mr. Schinkel, at Hague, in Holland.

HISTORY OF THE CROSS.

TEXT, WITH ILLUSTRATIVE EXTRACTS FROM THE
GOLDEN LEGEND AND ANCIENT FRENCH MSS.

I.

SETH lieue sone wilt my wel verstaen
Totten paradise soe sult ghi gaen,
Ende daer sult ghi den enghel vragen
Wanneer dat eynden sellen mijn claghen.

Legenda aurea.—Legitur in evangelio Nicodemi, quod cum Adam infirmaretur, Seth filius ejus portas paradisi adiit et oleum ligni misericordiæ, quo corpus patris perungeret et sanitatem reciperet, postulavit.

Caxton's Golden Legend.—Whā Adam wexed seke Seth his sone went to the gate of paradyse terrestre.

French MS. XIIIth. cent. Brit. Mus. Arundel, No. 507, f. 22.—Et come il out moult trauaile de fower en terre et sarcer les racynes ouc sa howe coucha soi sur sa howe pour reposer & il cōmenca par penser de sa longe vie & de ces grantz trauaills & de ces mals et de ces dolours qi aueindreint à sa liegne apres li, & li anoia de viuer, si desira la mort. En tel

propens appella son fitz Seth. Si li dist. ffitz viegne saa. geo te enuerrai a paradis al angel cherubin ? qi garde l'arbre de vie et leppeie defieu & tut dis turne a t  ur. Et il respoundi. Pier, ieo suis prest. mustrez moi la voie. Si me dicetz qai ieo li dirrai. Et il li dist. Dicz li qe ma vie moi ennoie. Si li priez qil me maunde term   de loil   de misericorde qe dieu moi promist kant it me bota hors de paradis. Et vous irrez par cest valle vers lorient. Si tendrez une verte voie par ouc ieo vient de illoeqs & issi pourrez connaistre la chemyn par mes passez qi sont vnqore fletreiz. Kar si puantz furent mez peez & a votre miere qe vnkes puis ne cruist herbe la ou nos peez ourent march  e. Mes vne chose vous dirrai. Si vous rien veiez dont vous auez pour ? Seignetz vous deuant la frount de la lettre tau. qest T.

II.

Hier gheeft hem die enghel drye greynen claer
 Die sal hi begrauen met sinen vader
 Daer of sal wassen enen boeme goet
 Daer xpristus aen sal storten sijn bloet.

Legenda aurea.—Cui apparens Michael archangelus ait : Noli laborare neque flere pro oleo ligni misericordi  e obtinendo, quia nullatenus illud assequi poteris, nisi quando completi fuerint quinque millia quingenti anni, licet ab Adam usque ad passionem Christi anni tantum quinque millia centum nonaginta novem fluxisse credantur. Legitur quoque alibi, quod angelus eidem ramusculum quendam obtulit et iussit, quod in monte Libani plantaretur. In quadam vero hystoria Gr  corum licet apocrypha legitur, quod angelus de ligno, in quo peccavit Adam, eidem tradidit dicens, quod, quando faceret fructum pater sanaretur.

Caxton's Legend.—Then appeared to hym Saynt Myghel the aungell : he gaue to hym of the tree y^t Adam ete of.

French MS. XIII. Cent. Arundel, 507.—Kant il feust issyrt instrutz de son pier? il alla tost par la valle descrite il troua la voie qe droit li mena a paradis com dieu le volet. Mes kant il vient la? il feust esbaie par la spendour de paradis. qar il crooit qe ceo feust ardour de feu. Et puis qil li signa de cele lettre? surement ala auant al angel cherubin, qi li demanda lenchesone de sa venue. Et il respoundit. Adam mon pier qest ataint de veillesce & anioie de viuer si longement? si mad enuoie a vous qe vous li maunde la terme de loile de misericorde qe dieu li promist. Donk dist langel. Alez a vs de paradis & engardez einz ententiement queles choses vous verretz. Et il issi fist. . . . Puis dona langel a Seth iij graynes com iij pepins de pome. Et bien pout estre qe ces furent de mesmes larbre dont il mangea. Si li comanda qil les meist de souch la lange son pier quant il li verrett mort. Kar le tierce iour qil serrett a li venuz? tantost dit langel il murrett.

III.

Hier begrauet Seth sinen vaer
Ende hi neem die drye greynen claer
Ende hi heeftse onder sijn tonghe gheleyt
Als hem die enghel hadde gheseyt.

Legenda aurea.—Qui rediens et patrem mortuum inueniens ipsum ramum super tumulum patris plantavit.

Caxton's Legend.—Whan Seth came agayn he founde his fader deed, & planted this tree vpon his graue.

French MS. Arundel, 507.—Il repaire a son pier si li counta kant qil auoit vieu & oie & ceo qe langel lavoit maundee. Donk feust

Adam leez & ioyus & rist vne soule foich de tote sa vie. & dist en criaunt a nostre sire. Sir ma vie moi suffist. jeo vous prie qe lalme moi toletz. Jssi morust Adam le tierce iour & Seth li enseuelit en le valle de Ebron & mist ces iij graynes de souch la lange son pier.

IV.

Hier sijn nv ghewassen drye roeden claer
 Wt adams graf ende was seths vader
 Ende die sijn daer bliuen staen
 Tot datse moyses van daer heeft ghedaen.

Legenda aurea.—Qui plantatus in arborem magnam crevit et usque ad Salamonis tempora perduravit. Utrum autem hæc vera sint, lectoris iudicio relinquatur, cum in nulla chronica vel hystoria authentica hæc legantur.

Caxton's Legend.—And it endured there vnto y^e tyme of Salomon.

French MS. Arundel, 507.—Dont iij verges crurent en poi du temps à la longure dune alne. Si fieust vne verge cedre vne altre cipres & la tierce pyne. En le cedre pussoms entendre le pier, par ceo qil solt crester plus halt, des autres arbres. En le cipres pussoms entendre le fitz par ceo qil refleire plus souef qe moult altre arbre. En le pyne pussoms entendre le saynt esprit par ceo qil engendre moult miant. Issi estoient ces verges en la bouche Adam desqes al temps Noe. Et de Noe desqes al temps Abraham. Et de Abraham desqes al temps Moyses, ne vnqes ne crurent ne perderent lor vertu.

V.

Hier rustet moyses in waren talen
Met ten kinderen van ysrahel in enen dale
Daer soe siet hi staen al openbaer
Beneuen hem drye roeden claer.

French MS. Arundel, 507.—Et Kant moyses le prophete mena le poeple de israel hors de Egipte outre la rouge mer ou pharao fieust naez? si vient en la valle Ebron & com il mist ces herberges, ces iij verges enrasa par grant pour de dieu. Kar si grant douceour & si grant refleurir vient par tut lost? qe toutz crurent qils fussent ia venuz en la terre de promission. Et moyses mesmes cria en halte voice par les spirit & dit verreament cestes iij verges signifient la saynte trinite. Puis les prist moyses par grante leesce & enuolupa en vne moult nette lingedrape en lieu de sanctuarie, tant com il fieust, cest, quarante ans . . .

VI.

Hier hebben sie den berch syon gheuonden
Ende si murmureerden ten seluen stonden
Ende si seyden daer al openbaer
Als dat dat water seer bitter waer.

*French MS. Arundel, 507.*¹—Si auient par aventure vne foich qe les fitz israhel estriuerent & tenserent enuers dieu & enuers moyses qils nauerent ewe, dont moyses par ire parla a ceaux, vous mescreantz gentz

¹ Here the Dutch legend does not tally with the French MS. nor with the Biblical chronology.

donc creez vous qe nous pourroms iectre lewe de dure pierre. A cele
more ferist ij foich de vne verge sur la roche & lewe en sailli a foison.
issi que tut le poeple & lour auers en burent a plente.

VII.

Hier doet den enghel moeyses verstaen
Dat hi die weden soude slaen
In dat water dat zeer bitter was
Dat is gheworden soet als ic las.

VIII.

Hier heeft moyses al sonder saghen
Die roeden int water gheslaghen
Ende hi toechse daer weer
Ende dancte god onsen heer.

IX.

Hier heeft moyses die roeden gheplant
In dat rijke van moab nae onsen verstant
Daer soe sijn si bliuen staen
Tot datse dauid van daer heeft ghedaen.

French MS. Arundel, 507.—Après icel miracle dist dieu a moysen.
Pur ceo qe vous ne sanctifiastes mon noune deuant les fitz israhel vous
ne menerez cest poeple en la terre de promission. Donk dist moyses

Sir qi les menera donkes. Et dieu respoundist. Nul de eux entra la terre de promission? fors Caleph & Josue. Par ces paroles entendist moyses qe la terme de sa vie aprocha si alast al pee de Tabor & la plauntast les verges & de iouste cels verges fist une fosse pour soi mesmes enseueler. Si entrast lens. Si rendist le spirit. La esturent mille ans desqes al temps Daudid le prophete qi reignast en jude.

X.

Hier coemt die enghel wilt my verstaen
Tot den coninck dauid ghegaen
Ende hi heeft hem binnen dyen daghen
Die roeden tot iherusalem doen draghen.

French MS. Arundel, 507.—Cest dauid fieust amoneste del saynt esprit qil alast en Arabie desqes al mont Tabor & prist les iij verges gels moyses out plauntée. Si aporta en iherusalem. Kar dieu auoit preueu cels al salut de humaigne lignee.

XI.

Hier trect dauid die roeden goet
Uter aerden des sijt wel vroet
Ende hi heeft die sieken mede gheraect
Ende si sijn van allen siekten ghesont ghemaect.

French MS. Arundel, 507.—Et si tost com Dāuid les prist de terre tel refleir & tel douceour remplit cel lieu & tote sa compaignie? qils crurent qe eur tut defeiz. Si fist Daudid soner totes manieres de instru-

mentz en chantant & ioie fesant en le noun de dieu. Et en repairement vers ierusalem viendrent encontre diuers manieres de maladz qi par soule baiser de verges sont garritz. & crierent en halte voice, sanctee & salutz donee a humaigne lignee. Et par ceo entendi Daudid par le saynt esprit qe ces iij verges signifient la saynte trinite & serreint matiere de la saynte croice

XII.

Hier coemt dauid nae mijn verstaen
 Een groot heer teghens ghegaen
 Die was metter lazarien beuaen
 Hi wert ghesont doet ons die scrifte verstaen.

XIII.

Hier coemt dauid metten roeden goet
 Ende hem comen drye swarte mannen te moet
 Hi raectese met die roeden saen
 Ende doen soe worden si wit ghedaen.

XIV.

Hier brencse dauid seer haestelijck
 Tot iherusalem die roeden oetmoedelijck
 Oec soe moechdi claerliken weten
 Dat hyse in sijn eyghen hof heeft ghesteken.

French MS. Arundel, 507.—Si se propensa ou il les pout plaunter sauement & a honour? Si mist pour l'espace d'une nuite en vne cisterne

qe fieust nomee apres le tour Daudid, pour ceo qil les volett lendemain plaunter en ascun conuenable lieu. Si mist wardeignes la nuite ouc lumere, qils les wardassent sauement, & il mesmes alast reposer.

XV.

Hier sijn die roeden binnen eenre nacht
Al met die gods hulpe ende cracht
Des wilt doch claerliken nemen goem
Ende is gheworden enen sconen boem.

French MS. Arundel, 507.—Mes la vertu de dieu qi ne dort vnkes fist cels verges la nuite enraciner en cel cisterne & toutz iij seuertrent ensemble & crurent ëu vne fust. Et par matin kant vient le Roi? Si troua les enracinez & aerz ensemble. Et le Roi kant vist cel miracle? Si dist. Dieu & droit pour qe totes gentz creient en 'dampdieu qi si   st merueillous en toutz ces ouvreignes. Puis les lessa Daudid la ester pour ceo qil entendist qe 'dieu voleit par ces miracles qils furent issi enracinez & pris ensemble.

XVI.

Hier doet Daudid ter seluer vren
Sijn hof vaste ende wel bemueren
Oeck suldi dat claerliken verstaen
Dat hi hier sijn ghebet heeft ghedaen.

French MS. Ar. 507.—Li fist fair vn mur tut entour, & la crust larbre trent anz.

XVII.

Hier heeft dauid wildijt wel verstaen
 Om den boem dertich ringhen doen slaen
 Si waren oec van sauieren mede
 Oec doet hi sijn ghebet ter seluer stede.

French MS. Ar. 507.—Et le Roi fist faire chescun an vn circle dargent & mettre entour l'arbre pour ceo qil volett veer & sauoir? combien l'arbre crust par an. si qe trent ans? furent fait trent cerceles. Puis apres trent anz kant Daudid. out fait le grante peche dont il out corouce dieu, cest a sauoir de la femme Vrie. Comensa a mener sa penitence de souch cel arbre & la fist il miserere mei deus . . .

XVIII.

Hier coemt Salomon dauids sone
 Ende hi sal tymmeren gode in den throne
 Enen tempel scoen ende goet
 Ende hi doet ofhouden den boeme soet.

Legenda aurea.—Salomon autem arborem tam pulchram considerans ipsam præcipit incidi et in domo saltus locari.

Caxton's Legend.—& bycause he sawe y^t it was fayre he did do hewe it downe & set it in his house named saltus.

French MS. Ar. 507.—Et Salomon regna en jude & parfit le temple dni en trent anz & deux a grant ioie. Mes nekedent en la consummacion del temple ne pourreint les carpentours trouer une triefe assetz longe en touz les boiz de liban, ne en nul boiz de tut le regne. Et donk par grante necessite trencherent icele arbre.

XIX.

Hier gaen si meten ende merken ,
Om den boem te legghen in den wercken
Si hebben ghemeten ende ghepast
Om in den tempel te legghen vast.

French MS. Ar. 507.—Si eurent a la longure de treut contes pour la mesure de lour hinc. Et kant ele fieust levez suz et mis par ordre en son lieu ?

XX.

Hier brenghen si dit hout te werck
Ende het is te cort nae horen merck
Of het is gheworden al te lanck
Stet bleef vtenwerck teghens haren danck.

Legenda aurea.—Nusquam tamen, ut ait Johannes Beleth, locati poterat nec alicui loco apta reperiri valebat, sed modo aut excedebat longitudinem aut deficiebat nimia brevitate, si quando vero secundum loci exigentiam ipsam rationalibilter decurtassent, adeo brevis videbatur, quod omnino incongrua habebatur.

French MS. Ar. 507.—Si trouerent plus coarte dun coute, issi trouerent les carpentours treis foichs. Et kant ele fieust mis a val? fieust trop longe dune coute: Et kant ele fieust mis amount? ele fieust trop courte dune coute. De ceo furent les carpentours moult'esbaiez & emerueillez. Si mustrent au Roi. Et le Roi kant ceo vist comanda qe lem le meist en le temple . . .

XXI.

Hier leyt dat hout in den tempel
 Ende daer soe quam een vrouken simpel
 Ende si is op dat hout gheseten daer
 Si verbrante haer clederen dat is waer.

French MS. Ar. 507.— Si auient un iour multitude de gentz vindrent & aoererent cel triefe. Entre eux vient vne femme Maximulla par noun qe par nonsauaunce & par mesprison sist sur cel saynt triefe, & ces draps tantost arderent com estupes.

XXII.

Hier coemt een prophetisse als ic verstaē
 Ende si was gheheten sibilla
 Si propheteerde al openbaer
 Dat xpistus soude hangen in dat houte claer.

French MS. Ar. 507.— Dont ele esbaie comensa a crier par voice de prophecie deus meus & dominus meus ihesus xpistus.

XXIII.

Hier omme soe moechdi voer waer weten
 Als dat die ioden sibilla hebben ghesmeten
 Ende si hebben haer sulcken noot ghedaen
 Dat si daer van die doot heeft ontfæen.

French MS. Ar. 507.— El kant les judeuz li oierent lappellerent

blasphemam. Si la trestrent hors de la cite, & li lapiderent. Et si fieust qe ceste femme suffrist martirement pour nostre seigneur ihesus christ.

XXIV.

Hier hebben die ioden sulti verstaen
Dit hout ouer een ryuier ghedaen
Claerlijcken soe seldijt verstaen
Om dat men daer ouer soude gaen.

Legenda aurea.—Ob hoc indignati artifices ipsam reprobauerunt et super quendam lacum, ut esset pons transcuntibus projecerunt.

French MS. Ar. 507.—Puis pristrent les judeu cel triefe si la trestrent hors de la cite & la ietterent en une ewe qe fieust appelle probatica piscina.¹ Mes le felun judeu si tost com ils perceiuerent cel miracle? traherent cele saynte fust hors de cel viuer & le mistrent en lieu de plauncher outre vn russel current? ou gentz soleynt souent enfoundrer? Si fieust le russel appellee silcacin. Et par cet entent le mistreint qe la sayntetee de cel fust dust estre aneintee par les vilz passes de pecheours qi passent desuz.

XXV.

Hier coemt als wy verstaen
Die conincghinne van saba ghegaen
Ende si maecte hoer baruoet.
Beneuen den houte dat si ouerwoet.

Legenda aurea.—Regina autem Saba cum venisset audire sapientiam

¹ Here follows, in the French MS., the story of the piscine, which thus precedes the story of the Queen of Sheba. We will return to the piscina, fig. xxxi.

salomonis et prædictum lacum transire vellet, vidit in spiritu, quod salvator mundi in ligno suspendendus fuerat, et ideo super illud lignum transire noluit, sed ipsum protinus adoravit.

Caxton's Legend.—And whā the quene of Saba came to vysyte salomon, she worshipped this tree bycause she sayd y^e sauīour of all y^e worlde sholde be hanged theron, by whom y^e realme of the iewes shall be defaced and seace.

French MS. Ar. 507.—Et la geust cel saynt triefe longe temps desqe la sage reyne sibille vient a Jerusalem pour esprouuer le sauoir de Salomon. Si entrast par celle partie ou cel triefe geust. Et si tost com ele le vist? descendit de sa mule si inclinast & aorast & mis draps de such ces peez pour passer le russel, & la dist les verses de prophetie de xv. signes qe auendront deuant le iour de iuge

XXVI.

Hier coemt van saba die conineghinne claer
 Ende si berispede salomon al openbaer
 Wye dat hem maecte alsoe stout
 Dat hi ouer een ryuiere leyde dat hout.

Legenda aurea.—In hystoria tamen scholastica legitur, quod prædictum lignum regina saba in domo saltus vidit, cumque ad domum suam rediisset, intimavit Salomoni, quod in illo ligno quidam suspendendus esset, per cujus mortem Judæorum regnum deleri deberet.

French MS. Ar. 507.—Et kant ele ont desputee de plusieurs choses ouc Salomon! Si trouast en li le grant sen dont ele auoit oie parler, si repeira en son pais. Issi geust cel trief outre cel russel desqes al temps del passion ihesu crist.

XXVII.

Hier doet Salomon die coninck
Slaen menighen schonen rinck
Van siluer ende van goude claer
Aen dat hout daer xpistus in wil liden openbaer.

XXVIII.

Hier doet Salomon al sonder saghen
Dit hout in den tempel draghen
Ende hi lietet bouen die dore legghen
Ende alle man die moeste den houte toe segghen.

XXIX.

Hier coemt die derde coninck als ic las
Nae Salomon gheheten abyas
Ende hi dede van den houte nemen daer
Gout ende siluer dat is waer.

XXX.

Hier comen die ioden ghegaen
Ende si hebben dat hout vten tempel ghedaen
Ende si hebben dat hout van deser weerden
Ghegrauen al onder die aerde.

Legenda aurea.—Salomon igitur prædictum lignum inde sustulit et in profundissimis terrae visceribus illud demergi fecit.

Caxton's Legend.—Salomon for this cause made it to be takē up & doluen depe in the groude.

XXXI.

Hier soe hebben si nae vele daghen
Een piscine laten grauen
Daer men in soude wasschen wilt verstaen
Die offerhande wert ghedaen.

Legenda aurea.—Postea probatica piscina ibidem facta est, ubi Natnei hostias abluebant.

Caxton's Legend.—For it happed after that they of Jherusalem dyd do make a grete pyt for a pyscyne . . . & there fōude this tree.

XXXII.

Hier coemt die enghel alle daghen
Al totter piscinen die is ghegrauen
Wie dat naden enghel eerst te water quam
Van allen siecten dat hi boet vernam.

Legenda aurea.—et non solum ex descensu angeli, sed etiam ex virtute ipsius ligni traditur ibi fieri et aquæ commotionem et infirmorum curationem.

Caxton's Legend.—& this pyscyne had suche vertue that y^e aūgels descended & meued the water, and the fyrst seke man y^t descended into the water . . . was made hole of what someuer sekeness he was seke of.

XXXIII.

Doe xpistus stont in pylatus huys
Ghegheselt ende seer confuys
Doen is dat hout van groten louen
Ghecomeñ totter piscinen bouen.

Legenda aurea.—Appropinquante vero passione christi prædictum lignum supernatasse perhibetur.

Caxton's Legend.—And whan the tyme approched of the passyon this tree arose out of the water & floted aboue the water.

XXXIV.

Hier hebben si ten seluen stonden
Dit hout in dat water gheuonden
Ende daer maecten si of een cruys
Dat xpistus droech seer confuys.

Legenda aurea.—Cum autem illud Judæi vidissent, ipsum acceperunt et crucem domino parauerunt, ipsa autem crux christi ex quatuor generibus lignorum fuisse perhibetur, scilicet palmæ, cypressi, olivæ et cedri. Unde versus: Ligna crucis palma, cedrus, cypressus, oliva. In cruce enim fuit hæc quadruplex differentia lignorum, scilicet lignum erectum, lignum transversum, tabula supposita et truncus, cui crux erat infixæ, vel secundum Gregorium Turonensem tabula transversa, quæ fuit sub pedibus christi, unde quodlibet horum potuit esse alicujus prædictorum lignorum. Hanc differentiam lignorum videtur apostolus innuere, cum dicit: ut

possitis comprehendere cum omnibus sanctis, quæ sit longitudo, latitudo, sublimitas et profundum. Quæ verba ibidem doctor egregius sic exponit: Crucem, inquit, domini cujus latitudo dicitur in transverso ligno, quo extenduntur manus, longitudo a terra usque ad ipsam latitudinem, quo a manibus infra totum corpus affigitur, altitudo a latitudine usque sursum, cui adhæret caput, profundum vero, quod terræ infixum absconditur.

Caxton's Legend.—And of this pece of tymbre made the iewes the cross of our lord. With this tree wher of y^e crosse was made, there was a tree y^t went ouerthwart on whiche y^e arms of our lord were nayled. And another pece aboue, whiche was y^e table wherein y^e titel was wryten & another pece wherin the soket or morteyes was made that the body of y^e crosse stood in. Soo that there were foure manere of trees, that is of palme, of cypres, of cèdre & of oliue. Soo eche of thyse four pyeces was of one of these trees.

French MS. Ar. 507.—& donc les feluns judeus li urent iugee a morte? Si dist on en prophetie, prenetz le real fust qi gist outre le russel deuers la ville & faitez vne croice a Roi de judeus. Et si tost com ceo fieust dit? alerent les judeus & pristerent la tierce parte de cel trief & firent vne croice de ij coutes en longure et iij de trauers.

XXXV.

Hier is xpistus metten cruys gheladen
 Voer ons alre misdaden
 Daer aen soude hi betalen gaen
 Die scult die adam hadde ghedaen.

XXXVI.

Hier hanghet xpistus aenden cruys
Belastet ende seer confuys
Ende heeft daer voldæen
Die scult die adam hadde ghedaen.

French MS. Ar. 507.—Si la porterent al mont de caluarie & crucifierent de sur nostre seigneur Ihesu crist qi saluast nous toutz par sapite,¹ . . .

XXXVII.

Daer stont dat heyliche cruys
Hier ghescheyde den duuel groot confuys
Want alle die ghene die beseten sijn
Die worden verlost van hoerre pijn.

XXXVIII.

Hier omme soe waren die priesters quaet
Ende si namen aen hoor seluen enen raet
Dat si dat cruys van groter weerden
Hebben ghegrauen onder die aerde.

¹ Here ends the Arundel MS. No. 507, f. 22-24, which only consists of four folio pages on vellum.

XXXIX.

Hier quam van romen helena
 Si was Keyserinne als ic verstaē
 Om te weten die waerheyt
 Waer dit cruys is gheleyt.

Legenda aurea.—Istud lignum crucis preciosum per annos ducentos et ultra sub terra latuit: sed ab Helena matre Constantini imperatoris hoc modo repertum fuit. In tempore illo congregata est juxta Danubium fluvium multitudo innumerabilis barbarorum volens fluvium transire¹. . . . Matrem suam Helenam hierosolymam misit vt crucem domini requireret.

Caxton's Legend.—But y^e moder of themperour whyche was named Helayne founde it in this manere. For Constaſtyn came wyth a grete multitude of barbaryns nyghe vnto y^e riuer of y^e dunoe Sent to helayne his moder for to fynd the holy crosse.

French MS. XIIIth. Century, Brit. Mus. Add. MSS. 6524, f. 79b.—ij^e. anz & xxxiiij. del regnement del uaillant emperor de rome coltiueur de dieu costantin, el siste an de sō regnement estoient moult de gentz assemblez sur la riue de dugnou appareillez de bataille contre les romeins La grace du seīt esprit se reposoit en la mere costantin car ele se traueilloit en totes les escriptures & moult auoit grant amor en nostre seigneur si qe ele conquist puis le seint fust de la seinte croiz

¹ Here is the narrative of the victory of Constantine and the account of the *labarum*.

XL.

Hier coemt helena ten seluen daghen
Ende si beghint om dit cruys te vraghen
Ende si ontboet die ioden allegaer
Om te weten die waerheyt claer.

Legenda aurea.—Cum autem Helena hierosolymam aduenisset omnes iudeorum sapientes qui per totam regionem reperti sunt ad se congregari precepit.

Caxton's Legend.—Thene helayn wente into Jherrusalem, and dyde do assemble alle the wysemen of the countree: & whā they were assembled, they wolde fayne knowe wherfore they were called.

French MS. 6524.—el xxx ior de second mois ētra la reigne en la citee de ierusalem ou tout grante gent. Ele assemble ileoc une grant congregacion de felenesse gent de iuis non mie seulement ceuz de la citee: mes de chaustians & des huis enuiron ierusalem. Erusalem estoit en ce tens deserte qua peine i pēust ontrouer qe iij mile iuis. Ele les fist uenir deuant lui & si lor dist. Ge ai trouee en les liueres des prophetes qe dieous nous ama moult

XLI.

Hier heeft helena iudas
In enen put ghesteken als ic las,
Want si van hem woude weten daer
Waer dat dat weerde cruys gheleyt waer.

Legenda aurea.—Tunc illa omnes dimittens tenuit Iudam solum, cui

dixit: mors et vita tibi proposita sunt, quid malueris, elige. Ostende mihi igitur locum, qui Golgatha dicitur, ubi fuit dominus crucifixus ut crucem ejus invenire possim. Respondit Iudas: quomodo locum scire valeam, cum ducenti anni jam et amplius fluxerunt, et nequaquam illo tempore natus essem, cui regina: per crucifixum fame te perimam, nisi mihi dixeris veritatem. Ipsum igitur in puteum siccum jussit projici et ibidem famis molestia cruciari.

Caxton's Legend.—Than the quene let all the other go and reteyned judas w'out moo. Than she shewed to hym his lyfe & deth and badde hym chose whiche he wolde. Shewe to me sayd she the place named golgata bycause & to the ende that we may fōude the cross. Than sayd Judas, It is two hondred yeres passed & more, and I was not than yet borne. Than sayd to hym y^e lady, by hym that was crucyfyed I shall make y^e perysshe for hungre yf thou tell me not y^e trouth. Than made she hym to be cast into a'drye pyt & there turmented hym by hungre & euil rest.

French MS. Add. 6594.—Ele lessa tous ceuz aler qe ce li distrent et retint iudā tan soulement. Ele lapela a lui: & si li dist. Vie & mors sont proposiees a moi, esliz la quele qui tu veuz meus ou la mort ou la vie. Judas dist, E qui est ore quant en met deuant lui & pein & peres qui lesse le pein & menue les pierres? Seinte eleyne li dist, Si tu veus uiuere en terre & en ciel enseigne moi le fust de la verroie croiz, ou il est. Dame coment le uos enseigneraï ge? Deiu cent anz sont passez qe ce fu, & nos qui sumes ieune coment le pooms nos sauoir. Seynte eleyne li dist, Coment fui fete la bataille de troie Judas dist, Ge ne conoie mie le lieu gar ge nestoie mie encore niez. La reine li dist, Par le crucefee ge tocirei par feim si tu ne me diz la veritee. Quant ele ot ce dit: ele le fist mettre en .i. lai sec deci a .vij. iors sanz boire & sanz mengier.

XLII.

Ten eynde van seuen daghen
Bestont iudas helenā te vraghen
Of si hem woude vten putte doon
Hi soude haer wysen dat cruys scoon.

Legenda aurea.—Cum ergo ibidem vi diebus sine cibo mansisset, die septimo extrahi petiit et crucem se indicaturum promisit.

Caxton's Legend.—Whan he had ben .vj. dayes in that pyt, than sayd he, yf I myght be drawen out, I sholde saye the trouth.

French MS. Add. 6254.—Quant il ot estee illoec vij iors: il comensa a crier & a dire: Por dieu ostez moi de ce lai ge vos mostrerai la croiz de crist.

XLIII.

Doe iudas quam tot deser stede
Soe dede hi oetmoedelic sijn ghebede
Doe seyde hem die enghel openbaer
Dat daer dat cruys ons heren waer.

Legenda aurea.—Cum ergo extractus ad locum venisset et ibidem orasset, locus subito commovetur et fumes aromatum miri odoris sentitur, ita ut miratus Iudas ambabus manibus plauderet et diceret: in veritate, christe, tu es salvator mundi¹. . . .

¹ Here the "*Legenda Aurea*" says there was a temple dedicated to Venus on the same place, &c. In Caxton's legend this detail is omitted.

Caxton's Legend.—Than he was drawen out & whan he came to the place, anone the erth moued & a fume of gret swetnes was felte.

French MS. Add. 6254.—Quant il issi del lai: il ala al lieu ou la seite croiz gisoit, leua la uoiz en langue debreu a dieu & dist. Deus qui ciel et terre fis, &c. Si come Judas ce dist: erranment fui li lieus esmuz & une plantes daromatizient & de tresgrant soeue oder issi del lieu, si qe iudas esmerueillanz de ioie feri ses meins lun en lautre & si dist: . . .

XLIV.

Hier arbeydet iudas al openbaer
Om te vinden dat cruce clae
Dat hi vant als die scrift belijt
Oec vant hi die naghelen ter seluer tijt.¹

Legenda aurea.—Post hoc judas præcingens se viriliter fodere cœpit et xx passus fodiens tres cruces absconditas repperit, quas ad reginam protinus deportavit.

Caxton's Legend.—Thā Judas made hȳ redy & began to dygge & whan he came to xx pace depe he found thre crosses & brought them to y^e quene.

French MS. Add. 6254.—Quant iudas ot ce dist? il prist .i. pik, & comensa enforciement a foier. Einssit come il fesoit il troua au .xx. piez .iij. croiz.

¹ In the "*Legenda Aurea*" Judas finds the nails only after his baptism, and when he is bishop of Jerusalem under the name of Quiriacus.

XLV.

Hier coemt iudas metten cruce gaen
Dat hi vonden heeft wilt verstaen
Oec brenct hi drye naghelen goet
Ende hi gheefse der keyserinnen sijt des vroet.

Legenda aurea.—Post hoc Judas baptizatur, Quiriacus appellatus est hierosolymorum defuncto episcopo ibidem in episcopum ordinatur. Verum cum beata Helena clavos domini non haberet, rogavit episcopum Quiriacum, ut ad locum pergeret et clavos domini quæreretur. Qui cum venisset et ad dominum preces fudisset, continuo velut aurum clavi fulgentes in terra apparuerunt, quos ille accipiens reginæ detulit.

Caxton's Legend.—After this Judas was baptysed & was named Quyriache & after was made bysshop of Iherusalem. Whan Helayn had the crosse & sawe y^t she had not the nayles, than she sent to y^e bysshop Quyriache y^t he shold go to y^e place and seke y^e nayles. Than digged he in y^e erth so longe, that he founde them shyninge as golde, than bare he them to the quene.

French MS. Add. 6254.—La reine fit uenir eusebe leuesque de rome & ordeina iudam a evesque de ierusalem & changea son non si fut apelez quiriaqus . . . Ele & si li dist, Escloz qi estoient fchiez en la seinte croiz est toz mes desirrers & tote mentencions . . . Aprochiez vous, vers mont escaluarie & si priez nostre Seignur quil uos enuoie . . . En la fin de soroison come il disoit amen? uint uns signe quel noz touz ueimes. Un grant resplendor descendi la ou la seinte croiz auoit estee trouee plus clere qui soleil. E lors aparurent li seint clou qui fchie estoient el benoit cors nostre Seignur ansuit resplendisanz en terre qe nos te disons sanz doute or conoissons nos celui en qui nos creions. Li seinz evesques prist & resuist a grant poor les seinz clous si les porta a madame sainte eleyne.

XLVI.

Nv en weten si niet al openbaer
 Welc dattet cruys ons heren waer
 Soe namen si die twee crucen daer
 Ende si leydense op enen doden dat is wacr.

Legenda aurea.—Cum autem crucem christi ab illis latronum nescirent discernere, eas in medio civitatis posuerunt ibidem gloriam domini præstolantes et ecce cum circa horam nonam quidam juvenis mortuus deferretur, Judas feretrum tenuit et primam et secundam crucem super corpus defuncti apposuit,

Caxton's Legend.—& bycause he knewe not whyche was the crosse of our lord he leyed them in the midle of the cite, & abode the demounstraunce of god, & about the houre of none there was y^e corps of a yonge man bróught to be buryed, Judas retheyned the byere & layed vpon it one of the crosses, and after the second,

French MS. Add. 6254.—Judas desirant de sauoir la quele croiz estoit au sauueor du monde les aporta en la citée de ierusalem Judas les mist enmi la citee & atendi illuec la gloire notre Seigneur. Il auint adonc entor none portoit on. i. cors mort par illuec . . . Judas fist mettre le cors ius & chascune deseure & il ne resuscita mie.

XLVII.

Doe soe namen si ter seluer stont
 Dat derde cruys ende hi wert ghesont
 Aldus wisten si die waerheyt claer
 Als dat dit cruys ons heren waer.

Legenda aurea.—Apponen's autem tertiam protinus rediit defunctus ad vitam . . .

Caxton's Legend.—and whan he layed on it the thyrd, anone the body y^t was deed came agayn to lyf.

French MS. Add. 6254.—Mes quant la croiz nostre seigneur fu mise seur le mort: il resuscita. Lors al questioient ilueques glorifioient & loioient nostre seigneur de si apt miracle.¹

XLVIII.

Hier heeft helena dat cruys ons heren
In tween ghedeylt tot gods eren
Dat een stuc heeft si tot iherusalem ghelaten
Dat ander stuc namse mede hore straten.

Legenda aurea.—Crucis ergo partem helena detulit filio, partem vero thecis argenteis conditam reliquit in loco, clavos vero, quibus dominicum corpus fuerat affixum, portat ad filium, in quibus, ut Eusebius cæsariensis refert, frenos, quibus uteretur ad bellum, composuit et ex alijs galeam suam armavit. Nonnulli autem asserunt, ut Gregorius Turonensis, clavos quatuor in dominico corpore fuisse, ex quibus Helena duos in freno imperatoris posuit, tertium in imagine Constantini, qui Romæ supereminet urbi, locavit, et quartum in mare adriaticum, quod usque tunc fuerat navigantium vorago, projecit, præcipiens hoc festum de inventione sanctæ crucis singulis annis sollempniter celebrari.

Caxton's Legend.—Thene gaf saynt Helayn a parte of the crosse to her sone. And that other parte she lefte in Jherusalem cloyd in gold: syluer & precyous stones. And hyr sone bare y^e nayles to the emperour,

¹ This MS. does not go further in our legend.

and y^e emperour dyde doo sette them in hys brydell in hys helme whan he wēte to batayle. Thys reherceth eusebe whyche was bysshop of cesar, how be it y^t other saye otherwyse.

La légende dorée de J. de Vigny, in fol. sine nota, circa 1480 (Brit. Mus. 1275, h. 3).—dont donna sainte elaine une partie de la croiz a son filz, et l'autre partie laissa en iherusalem en or et en argent et en pierres precieuses, Et porta son filz les claux a lempereur, Et lempereur les fist mettre en son frain et en son hyaulme que il auoit, quant il alloit en bataille si cōme le recorde Eusebe qui fut euesque de Cesaree, Ja soit ce chose que les autres dient autrement.

XLIX.

Hier brenct si des sijt seker ende vroet
 Dat anderde stuc van den cruce goet
 •Constantino den Keyser openbaer
 Si dankte god van den hemel dat is waer.

L.

Hier quam tot iherusalem ghewaren
 Een tyranne ouer veel iaren
 Ende hi nam dat weerde cruys ons heren
 Ende hi dedet alte seer onteren.

Legenda aurea; cap. cxxxvii. De Exaltatione crucis.—Cosdroe rex persarum omnia regna terrarum suo imperio subjugavit, Jerusalem autem veniens a sepulchro domini territus rediit, sed tamen partem sanctæ crucis, quam sancta Helena ibidem reliquerat, asportavit.

Caxton's Legend.—And cosdres Kyng of Perses subdued to hys empyre all the reames of the worlde, & he came in to Jherusalem & was aferde and addrede of the sepulcre of our lorde & returned, but he bare with hym the parte of the holy crosse that sayt Helene hadde lefte there.

Legende dorée de J. de Vigny (fol. cclxx.).—Et cosdroe roy des persans, mist soubz son empire tous les royaulmes du mōde, Et il vint en iherusalem et fut espouente du sepulcre de nrē seigneur et sen retourna, mais touteffois emporta il vne partie de la sainte croix que helaine y auoit laissie.

LI.

Hier sit cosdras al openbaer
In sinen throen ende seyt hi is duerbaer
Oec heet hi dat cruys die soen als men leest
Ende die haen heet hi die heylighe gheest.

Legenda aurea.—Filio, igitur suo regno tradito in tali fano profanus residet et juxta se crucem domini collocans appellari ab omnibus se Deum jubet et, sicut legitur in libro de mitrali officio, ipse Cosdroe in throno residens tanquam pater lignum crucis sibi a dextris imposuit loco filii et gallum a sinistris loco spiritus sancti, se vero jussit patrem nominare.

Caxton's Legend.—And then wolde he be worshypped of all y^e people as a god and dyd do make a tour of golde & syluer wherin precyous stones shone, and made therin the ymages of the sonne and of the mone & of the sterres, and made that by subtyll conduytes water to be hydde & to come downe in maner of rayne, & at the last stage he made horses to drawe charyottes rōude about lyke as they had meued the tour & made it to seme as it had thondred, and delyuered his reame to his sone & this cursed man abode in the temple & dyde do sette the crosse of our lorde by hȳ and

cōmaūded that he sholde be called god of all the people. And as it is redde in libro dē mitali officio. The sayd Cosdre resydent in his trone as a fader, sette the tree of the Crosse on hys ryght syde in stede of the sone, & a cocke on hys lyft syde instede of the holy ghost, and cōmaūded that he sholde be called fader.

Legende dorée de J. de Vigny.—Et adont volut estre aoure de to' comme dieu si fist vne tour dor et dargent ou les pierres precieuses reluisoient, et fist les ymages du soleil & de la lune et iectoient par subtilz conduiz muchies eaue, cōme en maniere de pluie, Et entour le derrenier étaige cheuaulx menoient charettes tout entour ainsi cōme se ilz meussent la tour, et la fainsissent a faire tourner, Et bailla le regne a son filz, si que celui escumenie demourast en ce temple et fist mettre la croix de nrē seigneur empres lui, et cōmanda q'l fust appelle de to' dieu, Et si comme len list ou liure de loffice de mictre, Celui cosdroe demorant en son throne mist a sa destre le fust de la croix ainsi cōme le filz, et mist vng coulom a senestre en lieu du saint esprit, et cōmanda qui fust appelle pere.

LII.

Hier quam nv al openbaer
 Een die eraclius heet dat is waer
 Ende hi heeft enen strijc ghedaen
 Teghens den ionghen cosdre wilt my verstaen.

Legenda aurea.—Tunc eraclius imperator exercitum copiosum collegit et contra filium cosdroe juxta Danubium fluvium dimicaturus aduenit. Tandem utrisque principibus placuit, ut ipsi super pontem soli confligerent, et qui victor ensisteret, sine damno utriusque exercitus imperium usurparet

Caxton's Legend.—And thenne Heracle the Emperour assembled a

grete oost & came for to fyght with the sone of Cosdre by the ryuer of Danubye.

Legende dorée de J. de Vigny.—Et lors heracle empereur, assembla vng tresgrant host et vint pour cōbatre avec le filz cosdroe delez le fleuue du danube.

LIII.

Desen strijt die is geschiet
Op eenen brugghe die danubyen hiet
Daer god eraclius den seghe gan
Als dat hi den ionghen cosdre verwan.

Legenda aurea.—Ambobus igitur in confictu durantibus, Eraclio victoriam dominus contulit et contrarium exercitum suo imperio subjugavit.

Caxton's Legend.—And thenne it pleased to eyther prynce that eche of them sholde fyght one agaynst y^e other vpon the brydge, & he that sholde be vanquysshed & ouercomen, his aduersarye sholde be prynce of thempyre without hurtynge eyther of both hoostes, & so it was ordeyned & sworn . . . And thenne they fought longe, & at last our lorde gaf the victorye to Heracle & subdued hym to his Empyre.

Legende dorée de J. de Vigny.—Et adont pleust a lung et a laultre price que ilz se combatissēt seul a seul sur le pont, et cil qui vainceroit prinsist lempire sans a damagier lūg ne laultre host, Et si fust ainsi ordonne et iure que quicōque aideroit son p'nce que tātost len lui copperoit les cuisses et les bras et seroit plongie ou fleuue, et adont heracle se dōna tout a dieu et a sainte croix de toute la deuotiō quil peult, Et adont se combattirent longuement tant que nostre seigneur donna a heracle la victoire.

LIV.

Hier coemt dat volc wilt verstaen
 Ende si sijn tot eraclium alle ghegaen
 Ende si sijn ghecomen ionc endè out
 Alte samen in eraclius ghewout.

Legenda aurea.—Adeo quod universus populus cosdroe fidei christianæ se subdidit et sacrum baptismum suscepit.

Caxton's Legend.—The hoost that was contrarye & all the people of Cosdre obeyed they to the cristen fayth and receyued the holy baptesme.

Legende dorée de J. de Vigny.—et soumist a son empire, lost qui lui estoit contraire & tout le peuple de cosdroe se soumist a la foy xpïenne, et receipt saint baptesme.

LV.

Hier coemt eraclius die keyser goet
 Totten ouden cosdras dat sijt vroet
 Ende hi heeft hem te voren gheseyt
 Of hi woude aennemen die kerstenheyt.

Legenda aurea.—Eraclius autem ad eum pervenit et in throno aureo eum sedere reperiens eidem dixit: quia lignum sanctæ crucis secundum tuum modulum honorasti, si baptismum et fidem Christi susceperis, adhuc vitam et regnum paucis a te acceptis obsidibus obtinebis, si autem hoc implere contemneris gladio meo te feriam et caput tuum præcidam.

Caxton's Legend.—And thenne Heracle came to hym & foude hym syttyng in his siege of golde, and sayd to hym. For as moche as after

the maner yⁿ hast honoured the tree of the crosse, and yf thou wylt receyue baptyme & the fayth of Jhesu cryste, I shall gete it to the, and yet shalt thou holde thyn crowne & reame with lytell hostages; and I shall lete the haue thy lyf, and yf thou wilt not I shall slee the with my swerde & shall smyte of thyn heed.

Legende dorée de J. de Vigny.—et cosdroe n' scauoit pas la fin de la bataille, car il estoit aoure de tous cōme dieu s' que nul ne lui osoit dire, Et lors heracle sen vint a lui et le trouua seiāt en son siege dor et lui dist, pour ce q selon la maniere tu as honnoure le fust de la croix, se tu voeulz recepuoir baptesme et la foi de ihū crist, ie te renderay, et tendras encore ton regne a peu dostaiges, et te laisseray la vie, et se tu ne le voeulz faire ie te occirai de ma glaiue et te copperay le chief.

LVI.

Hier heeft eraclius des gheloeft
Den tyranne of gheslaghen dat hoeft
Hi ontfinc sijn loen dat verstaet
Nae sijn eyghen sonden ende misdaet.

Legenda aurea.—Cum igitur ille acquiescere nollet, extracto gladio eum penitus decollavit.

Caxton's Legend.—And whan he wolde not accorde therto, he dyde anone do smyte of his heed.

Legende dorée de J. de Vigny.—Et quant celui-ci ne si volut accorder il le decola tantost.

LVII.

Hier als wy moghen verstaen
 Den ionghen cosdre kersten ghedaen
 Ende alle sijn volc des seker sijt
 Wert kersten ter seluer tijt.

LVIII.

Hier eraclius den ouden cosdre begraeft
 Den ionghen hi wederomme begaeft
 Ende hi gheeft hem weder alle gader
 Dat rijck dat toe plach te horen sinen vader.

Legenda aurea.—et quia rex fuerat, sepelire præcepit, filium vero x annorum, quem cum eo reperit, baptizari fecit et de sacro fonte ipsum suscipiens regnum paternum ei dimisit.

Caxton's Legend.—& comaūded that he sholde be buryed, bycause he had ben a kyng. And he foude with hym one his sone of the age of x. yeres, whom he dyde doo baptyse and lyfte hym fro the fonte, and left to hym the reame of his father.

Legende dorée de J. de Vigny.—et commanda quil fust enseuely pour ce quil auoit este roy, et trouua vng sien filz auec lui de le age de .x. ans q'l fist baptisier et le leua de sains fons et lui laissa le royaulme de son pere.

LIX.

Hier gaet eraclius met haestlichey
Ende neemt dat hout der heylichey
Ende hi toech daer mede sonder oetmoet
Tot iherusalem als ick verstoet.

Legenda aurea.—Sacram igitur crucem suscipiens Hierosolimam reportavit, cumque autem de monte oliveti descenderet per portam, qua dominus passurus intraverat, in equo regio et ornamento imperiali ingredi vellet, repente lapides portæ descenderunt et invicem quasi murus vel unus paries se clauserunt.

Caxton's Legend.—And thenne tooke the holy crosse and brought it agayne to Jherusalem. And as he descended fro the mount of olyuete and wolde haue entred by the gate by whiche our sau'our wente to his passyon on horsbacke adurned as a kyng, sodainly the stones of the gates descended and ioyned them togyder in the gate like a walle, and all^e the people were greatly abasshed.

Legende dorée de J. de Vigny.—et prinst la sainte croix et la reporta en iherusalem, Et si cōme il descendoit du mont doliuet et il voutl entrer par la porte, par la quelle nostre seigneur ala a la passyon a cheual aourne comme roy, soudainement les pierres de cette porte descedirent et se ioingdirent ensemble cōme vne paroit, Et tous sesbahirēt.

LX.

Hier moechdi sien claerlijck
Dat die enghel sloet die poert sekerlijck
Ende dat doer sijn oetmoet
Daer xpistus in ghinc bloethoefts ende baruoets.

Legenda aurea.—Super quo cunctis stupentibus angelus domini crucis in manibus tenens super portam apparuit dicens: Cum rex cælorum ad passionem per hanc portam intraret, nec culta regio, sed humili asello ingrediens humilitatis exemplum suis cultoribus dereliquit, et his dictis angelus abscessit.

Caxton's Legend.—And thenne the angell of our lorde appyered vpon the yate holdyng the syne of the crosse in his honde & sayd, Whan the kyng of heuen wente to hys passyon by this yate, he was not arayed lyke a kyng, ne on horsebacke, but came humbly vppon an asse in shewyng the example of humylyte, whiche he lefte to theym that honour hym. And whan that was sayd he departed & vanysshed awaye.

Legende dorée de J. de Vigny.—et adont langel nostre seigneur sapparust dessus la porte tenant le signe de la croix en sa main et dist, Quant le roy des cieulx ala a sa passion par ceste porte, ce ne fust pas a royal appeil ne a cheual, mais vint sur yng asne humble en demonstrent exemple dhumilite que il delaisse a ceulx qui lonourerent et ce dit il sen p̄tit.

LXI.

Hier maect hem met haesten groot
 Eraclius bloets hoeft ende beruoets
 Ende sijn ghecomen dat wel verstaet
 Oetmoedelijc tot iherusalem op die straet.

Legenda aurea.—Tunc imperator lacrymis infusus se ipsum discalceavit et vestimenta usque ad camisiam exuit crucemque domini accipiens usque ad portam humiliter bajulavit porta se suberigans liberum intrantibus patefecit ingressum.

Caxton's Legend.—Thenne the Emperour tooke of his hosen and shone

hymself in wepyng, and despoyled hym of all his clothes in to his sherte, and then tooke the crosse of our lorde and bare it moche humbly vnto the yate. And anone the hardenesse of the stōnes sette the celestyal commaundement, and remeued anone and opened and gaaf entre vnto all theym that entred.

Legende dorée de J. de Vigny.—Adont lempur descaucha a soi-meimes en plourant, et despoilla tous ses vestemens iusques a la chemise, et prinst la croix de nostre seigneur et la porta moult humblement iusques a la porte, Et tantost la durete des pierres sentit le commandemēt celestiel et se redrecha tantost et ouurit lentree aux entrāns.

LXII.

Hier coemt eraclius sekerlijck
Totten tempel seer oetmoedelijck
En si brenckt dat heylighe hout daert plach te staen
Oetmoedelijck heeft hi seen ghebet ghedaen.

Legenda aurea.—Sicque pretiosa in suo loco restituitur et antiqua miracula renovantur . . . et sic imperator ecclesias reparans et regiis muneribus cumulans ad propria remeavit.

Caxton's Legend.—And thus was the precyous tree of the crosse restablysshed in his place, & the auncient miracles geneued. . . . Thenne the Emperour dyde doo repayre the chirches, and gaf to them grete gyftes and after retourned home to his Empyre.

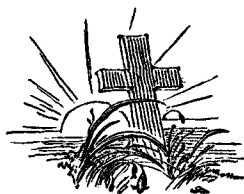
Legende dorée de J. de Vigny.—Et heracle porta en iherusalem le precieux fust de la croix, et ainsi est il leu en moult de chronicques.

LXIII.

Hier sijn coepluden in groter noot
Ende si meenden hier te bliuen doot
Si aenbeden dat heylighe cruys oetmoedelic
God die heeftse verlost sekerlic.

LXIV.

Hier doen die coepluden openbaer
Haer offerhande ten cruce claer
Ick bidde god den hemelschen vaer
Dat hi ons voer den duuel bewaer.



ENGLISH VERSION.

This translation has been executed with a wish to reproduce the quaint and homely style of the original, so far as this is consistent with the tone of reverence which the nature of the subject demands.

- I SETH, dearest son, my words attend,
Thy way to Paradise now wend,
And pray the angels thee to show
If these my woes shall end or no.
- II Three seeds to him the angel gave,
To lay them in his father's grave;
From them shall grow a goodly tree,
Christ's holy cross one day to be.
- III Here Seth his father, freed from pains,
Intombs, and taketh the three grains;
And these beneath his tongue doth lay,
As did the angel to him say.
- IV Three twigs are here full clearly shown,
From Adam's grave, Seth's father, grown;
And standing here each one did stay
Till Moses carried them away.

- v Here Moses rests, as runs the tale,
With Israel's children, in a dale,
And near him may be plainly seen
The three trees growing tall and green.
- vi Here are they to Mount Sion come,
And there are found to murmur some,
Who plainly say, in angry haste,
"The stream God gave doth bitter taste."
- vii The angel here doth Moses tell
To plunge the trees into the well;
And when he this behest had done
The bitter taste was straightway gone.
- viii Here Moses, by the angel shown,
The rods hath in the water thrown,
And then he drew them forth, I say,
And thanks to God our Lord did pay.
- ix He here the trees, in Moab's land,
Doth plant, as all may understand;
And there they all did long remain,
Till David moved them again.
- x Now here the angel doth draw near
To David's couch, as all may hear,
And to Jerusalem to take
The rods, in three days, him doth make.

- XI King David, here, from out the earth
The rods hath drawn with joy and mirth;
The sick that touch them all are cured,
And safe and sound, as we're assured.
- XII King David, here, as Scriptures say,
A great lord meets upon the way,
All leper-like, with sores and blains,
Till David cured him of his pains.
- XIII And as he journeys with the trees,
Three black men coming soon he sees,
Who, touched with those three rods of might,
Became, in good sooth, pure and white.
- XIV Here to Jerusalem he brings
The rods with speed, as though by wings;
There they, as you may surely know,
In his own garden planted grow.
- XV And from these rods, in but one night,
By help of God's good power and might
(As all things are), one tree is raised—
One goodly tree—His name be praised.
- XVI King David, soon, when this he found,
His garden closed and well walled round;
And you must clearly know that there
He thenceforth often made his prayer.

- xvii Here thirty rings upon the tree
Has David forged, as you may see ;
All they are of fine sapphire made,
And 'neath them oft his prayer he said.
- xviii Here Solomon, King David's son,
Who built to God, upon the throne,
A temple grand and fair to see,
Doth now cut down the goodly tree.
- xix To-measure, here, and mark they go,
And at the work the tree lay low ;
And here is all prepared at last
To make it in the temple fast.
- xx The tree here to the work is brought,
But by the measure found too short,—
Or else too long, unfitting still,—
They leave it out, though 'gainst their will.
- xxi Again the wood aside was laid,—
There came to it a simple maid,
She sat her down upon the tree,
Which burnt her clothes, as you may see.
- xxii Here is a prophetess, by name
Sybilla, to the tree who came ;
A prophecy she said, or sang,
That Christ upon that tree should hang.

The History of the Cross.

15

- xxiii Sybilla here again appears,
Beaten by Jews, in pain and tears ;
Their stripes no longer left her breath,
So soon her woes found end in death.
- xxiv Here have the Jews, as it doth seem,
The tree laid down across a stream,
So that, the truth all plain to show,
The people might across it go.
- xxv Here, too, may be full clearly seen,
The river passing, Sheba's queen ;
But off her sandals taketh she
To ford the river through, you see.
- xxvi The queen of Sheba see again,
Reproving Solomon, quite plain,
For that he did so boldly dare
The holy wood to lay down there.
- xxvii Here Solomon some rings hath brought
Of gold and silver, richly wrought,
And welded them where, as we've said,
The Christ one day his blood will shed.
- xxviii Here Solomon, as we are taught,
The wood Jerusalem-ward brought,
To place it o'er the temple's door,
Where men should bless it evermore.

- XXIX And here, Abias, as we see
(The third king in the tale is he),
To take from off the wood doth dare
The gold and silver that is there.
- XXX The Jews do here, the tale doth say,
Far from the temple take away
The holy wood of priceless worth,
And bury it beneath the earth.
- XXXI Long after, an the truth thou wilt,
The Jews a piscine here have built,
In which, as you may clearly see,
The people's offerings washed should be.
- XXXII And to that pool, as all men say,
An angel cometh, day by day ;
And he who next the water gains
Is straightway heal'd of all his pains.
- XXXIII Here Christ in Pilate's house you see,
In wonderful humility ;
And from the piscine's depths again
Doth rise the wood which there had lain.
- XXXIV They, in the self-same hour, I ween,
The wood have in the water seen ;
And from it they the cross do frame
Which now doth bear Christ's holy name.

XXXV Christ with a cross, here, wearied sore,
Is seen—this for our sins he bore :
Through this dread penance he did go
For Adam's guilt, as all men know.

XXXVI Christ hanging here upon the tree,
In grievous pain and shame we see,—
In mankind's stead upon that day
The penalty of death to pay.

XXXVII Here stands the cross of sainted name,
Which devils now doth put to shame,
In casting them from out the breast
Of all who by them were possessed.

• XXXVIII The priests see here, grown full of wrath,
And coming from their council forth,—
They take the cross of so great worth
And bury it beneath the earth.

XXXIX Here Helena hath reached this land—
Rome's empress she, I understand—
She comes to learn the truth, 'tis said,
Where they the holy cross have laid.

XL Here Helena begins her task,
And much about the cross doth ask,
And she from Jew to Jew doth turn,
That she the truth may surely learn.

- XXI Here Helena, the tale doth tell,
Lest Judas down into a well ;
For she had vowed it should be seen
Where this true cross had buried been.
- XLII Judas, after seven days,
Of Helena, the empress, prays
To take him forth from out the well,
That where the cross laid he might tell.
- XLIII His way to this place Judas made,
And humbly there his prayer he said ;
An angel came and told him then
He there the cross might find again.
- XLIV Here Judas works, with might and main,
To find the holy cross again ;
Which soon he did, as Scriptures tell,
And with it found the nails as well.
- XLV Hence Judas soon his way did make,
And with him crosses three did take
In joy to Helena, nor fails
To give her too the goodly nails.
- XLVI Here, that they may quite clearly see
Which cross was Christ's among the three,
They took first two of them away,
And on a dead man these did lay.

XLVII They tried the third, and straightway then
The dead was raised to life again,
By this the true cross well they knew,
Nought else such wondrous deed could do.

XLVIII Here Helena the holy tree
Hath cleft in two, as you may see ;
Half to Jerusalem did go,
And half she kept, as you shall know.

XLIX The second half, see, here is brought—
For men to worship, as they ought,—
To Constantine, and now, anew,
Praise be to God, the tale is true.

L But, after many years, at last
A conqueror through Jerusalem passed,
And thence the holy cross did take,
And men to scoff at it did make.

LII Here, on his throne, is Cosdras seen,
He calls that cross the Son, I ween ;
Himself the Father he doth boast,
And styles a cock the Holy Ghost.

LII Forth from his home, the truth to show,
One called Heraclius doth go :
'Gainst Cosdras comes this man of might,
That he that wicked one may fight.

- LIII On Danube's bridge, as we are taught,
The battle soon is clearly fought;
Heraclius conquered in the fray,
For God was with him on that day.
- LIV Heraclius here the people sees,
Who fall before him on their knees;
Yea, young and old before him fall,
And do him rev'rence one and all.
- LV Here, see that it be understood,
Heraclius, the emperor good,
Tells Cosdras' father, on his throne,
He must himself a Christian own.
- LVI Heraclius, here, with joy be't said,
Strikes off the tyrant Cosdras' head;
And thus for all his acts of sin
He justly punished now hath been.
- LVII Cosdras, the son, his father's heir,
Himself a Christian doth declare;
His people here all do the same,
And are baptized in Christ his name.
- LVIII The old Cosdras they here intomb,
And then his son crown in his room;
And all the kingdom do restore
Which had his father's been before.

- LIX Here comes Heraclius with speed
And taketh with him, as we read,
And to Jerusalem doth bring
The holy wood of which I sing.
- LX But here, the picture clearly shows,
An angel doth the portals close,
And says, more humble Christ had been,
For head and feet bare he went in.
- LXI So here Heraclius doth likewise,
And enters in, in lowly guise;
And with his eyes bent humbly down,
He slowly walketh through the town.
- LXII Heraclius here, as scriptures teach,
God's holy temple safe doth reach;
The wood once more he placeth there,
And humbly then doth make his prayer.
- LXIII Some merchants, here, are sore afraid,
For long in fear of death they've laid,
Prayers to the cross they now address,
And God relieves their sore distress.
- LXIV Thank-offerings then the merchants brought,
And gave God thanks, as all men ought;
And let us also Him beseech
To keep us from the devil's reach.

FRENCH VERSION.

- I **S**ETH, mon cher fils, sache bien me comprendre,
Au paradis tout droit il faut te rendre ;
Au bon ange il faut demander,
Quand ma peine ici bas devra se terminer.
- II Ici cet ange à Seth vient de donner
Trois grains qu'avec son père il lui dit d'enterrer.
Sur l'arbre que bientôt ces grains sauront produire
Christ repandra son sang dans un cruel martyre.
- III Ici dans son tombeau Seth dépose son père
Avec les grains, la chose est claire,
Que l'ange lui donna
Et que sous sa langue il plaça.
- IV Ici, vous le voyez, ont poussé trois rameaux
Sur le tombeau d'Adam, qui de Seth fut le père ;
Ils étaient encor là le jour où de la pierre
Moïse fit jaillir les eaux.

- v Là repose Moyse, au dire de l'histoire,
Avec les juifs, campé dans un vallon désert,
Et près de lui, vous pouvez bien le croire,
S'élèvent les rameaux avec leur sommet vert.
- vi Ils sont arrivés là jusqu'aux pieds du Syon,
Mais murmurant, enclins à la rebellion,
Ils se plaignent, la chose est claire,
Que l'eau qui coule est très amère.
- vii Ici l'ange à Moyse explique
Qu'il n'a qu'à plonger les rameaux
Dans l'onde, pour changer, l'histoire est véridique,
En aimable douceur l'amertume des eaux.
- viii Ici Moyse a coupé les rameaux ;
Il les a trempés dans les eaux ;
Puis les remettant à leur place,
A Dieu notre Seigneur humblement il rend grâce.
- ix Là Moyse a planté les trois rameaux vraiment
Au pays de Moab, si je sais le comprendre ;
Ils restent là debout jusqu'au moment
Où le saint roi David les y vint prendre.
- x Ici l'ange est venu, suivez bien mon histoire,
Trouver le roi David, au plus haut de sa gloire ;
Pour porter ces rameaux dans une de ses cours
Jusqu'à Jérusalem, il lui donne trois jours.

- xI Ici David au sol arrache les rameaux ;
Soyez en bien certains mes frères,
Des malades il touche en passant les ulcères,
Et tous incontinent sont guéris de leurs maux.
- xII Ici David, si je ne fais erreur,
Sur son chemin, rencontre un grand seigneur
Infecté de la lèpre et que son mal dévore :
L'écriture nous dit qu'il le guérit encore.
- xIII Ici David rencontre, avec les saints rameaux,
Trois voyageurs noirs comme des corbeaux.
Il les touche un instant : Aussitôt leur peau noire
Devient blanche, suivant ce que nous dit l'histoire.
- xIV Ici David en hâte, et plein d'humilité,
A, dans Jérusalem, noble et sainte cité,
Apporté les rameaux : l'action est patente ;
Et dans sa propre cour vous voyez qu'il les plante.
- xV Ici vous le voyez en une seule nuit,
Par la grâce de Dieu, par sa toute puissance,
Ce fait est clair à votre intelligence,
La triple tige en un seul tronc s'unit.
- xVI Ici David d'un mur fait entourer sa cour,
Contre les indiscrets pour servir de barrière ;
Et vous saurez aussi que chaque jour
En ce lieu le bon roi récitait sa prière.

- xvii Ici David, vous le voyez de reste,
Autour de l'arbre a placé trente anneaux,
Tous de saphir, au bleu céleste ;
C'est là qu'il vient prier à l'ombre des rameaux.
- xviii Là le fils de David, des sages rois l'exemple,
Salomon, veut à Dieu faire élever un temple ;
Pour terminer le temple à grands frais préparé
A coups de hache il fait tomber l'arbre sacré.
- xix Ici les charpentiers ont mesuré le bois ;
Ils l'ont marqué pour en suivre la trace ;
On le mesure une seconde fois,
Lorsqu'en le temple on veut le poser à sa place.
- xx Ici le bois arrive au centre des chantiers ;
On le trouve trop court sitôt qu'on le mesure,
On bien il est trop long, comme l'on s'en assure ;
On le rejette donc malgré les ouvriers.
- xxi Puis ce bois dans le temple on l'a fait déposer,
Lorsqu' une pauvre fille allant à l'aventure,
Vint s'asseoir sur ce bois, voulant s'y reposer :
Ses habits prirent feu, c'est la vérité pure.
- xxii Ensuite, m'a-t-on dit, vint une prophétesse,
Qui se nommait Sibille et prédit clairement,
Que sur ce bois, en un jour de tristesse,
On verrait Christ mourant.

- xxiii Là, vous pouvez le reconnaître tous,
Les juifs ont flagellé la pauvre prophétesse,
Avec tant de fureur et de scéleratesse,
Qu'elle a fini par mourir sous leurs coups.
- xxiv Ici les juifs, vous le devez comprendre,
Posent le bois en travers d'un ruisseau ;
Fort clairement ici vous le pouvez apprendre,
Afin que tout le monde y put traverser l'eau.
- xxv Ici, comprenez bien cela,
S'en vient la reine de Saba ;
Elle ôte sa chaussure et passant la rivière,
La traverse a côté du bois qu'elle revère.
- xxvi La reine de Saba vient là certainement
Blamer de Salomon le triste aveuglement ;
Parcequ'il n'a pas craint, audace téméraire,
De faire de ce bois, le pont d'une rivière.
- xxvii Ici le bon roi Salomon,
A fait forger des anneaux à foison
D'or et d'argent, pour orner, chose claire,
Le bois où Christ devra souffrir douleur amère.
- xxviii Là le roi Salomon, comme chacun le pense,
A fait porter le bois dans le temple de Dieu ;
Par son ordre on le met sur la porte en un lieu
Où tout fidèle entrant lui fait la révérence.

- xxxix Mais le troisième roi, qui, suivant l'écriture,
Se nommait Abyas, succède à Salomon,
Il fait du bois enlever sans raison
L'or et l'argent, c'est chose sûre.
- xxx Ici les juifs s'empressent de cacher
Le saint bois que du temple ils viennent d'arracher.
Ils le cachent ce bois de valeur singulière
Dans les entrailles de la terre.
- xxxi Ici l'on vient, après longues années,
Creuser une piscine, où l'on viendra bientôt
Laver les brébis destinées
A servir d'holocauste à l'autel du très haut.
- xxxii Ici l'ange descend dans la journée,
Agiter la piscine, en la terre creusée ;
Et quand l'ange a passé quiconque touche aux eaux,
En faisant pénitence, est guéri de ses maux.
- xxxiii Ici Christ est au seuil du palais de Pilate,
Triste et confus, couvert de la cape écarlate ;
Quand le bois précieux, au fond de l'eau plongé,
Dans la piscine a soudain surnagé.
- xxxiv Aussitôt que les juifs ont découvert le bois
Flottant sur la piscine,
Ils en font une croix,
Dont Christ confus chargea son épaule divine.

- xxxv Ici le Christ est chargé de la croix ;
Il va de nos méfaits subir la peine amère ;
Il va payer étendu sur ce bois
La faute d'Adam notre père.
- xxxvi Christ à la croix est ici suspendu
Humilié, confus, de l'infâme supplice ;
Mais il a racheté par ce grand sacrifice
Tout ce qu'Adam avait perdu.
- xxxvii Ici reste debout cette croix adorable,
A la confusion du diable ;
Car à ses pieds les possédés
De leurs peines sont délivrés.
- xxxviii Ici les prêtres furieux
Ont décidé dans leur colère
Que cette croix emblème précieux,
Doit s'enfouir sous un monceau de terre.
- xxxix Ici de Rome Hélène arrive ;
Elle est impératrice, ainsi je l'ai compris ;
Et veut tenir de source positive,
En quel endroit le bois sacré fut mis.
- xl Hélène ici dans la même journée,
Interroge les juifs au sujet de la croix ;
Elle les fait venir devant elle à la fois
Pour que la vérité ne soit pas déguisée.

- XLII Hélène ici fait arrêter Judas,
Dans un puits par son ordre on le met tête en bas ;
A l'endroit de la croix voulant, nous dit l'histoire,
Du mécréant rafraichir la mémoire.
- XLIII Au bout de sept longs jours,
Au bord du puits, Hélène est appelée.
Judas pour être libre offre sans nuls détours,
De dire où la croix fut cachée.
- XLIII Là Judas vient dans un vallon désert,
Très humblement réciter sa prière ;
L'ange lui montre à découvert
L'endroit où la croix est sous terre.
- XLIV Ici Judas travaille avec activité,
A découvrir la croix que le sol cache ;
Il la découvre, autant que je le sache,
Avec les clous qu'il retrouve à côté.
- XLV Ici Judas apporte la croix sainte
Qu'il a trouvée, entendez-vous ;
Il apporte aussi les trois clous,
Qu'aux mains de la princesse il dépose avec crainte.
- XLVI Mais ignorant, on me l'assure,
Quelle était la croix du Seigneur ;
On en prend deux, pour éviter l'erreur,
Et l'on en touche un mort, c'est la vérité pure.

- XLVII De la troisième croix, quand le mort est touché,
Plein de vie aussitôt son cadavre a marché.
Ainsi fut constaté, prodige mémorable,
Quelle était du Seigneur la croix inestimable.
- XLVIII Hélène ici fait deux parts de la croix,
Du Dieu vivant à la plus grande gloire ;
L'une à Jerusalem reste, suivant l'histoire ;
Puis elle emporte l'autre au pays des grégeois.
- XLIX Elle l'apporte ici, comme dit l'écriture,
L'autre morceau de la croix du Seigneur,
A son cher fils Constantin l'empereur ;
Puis en rend grâce à Dieu : c'est la vérité pure.
- L L'Œ dans Jérusalem un jour vient à passer,
Un tyran, après mainte année,
De la croix sainte il ose s'emparer ;
De son contact impur il l'a déshonorée.
- LI A ses sujets Cosdras ici donne audience,
Affermi sur son trône, et plein de confiance,
Il appelle la croix, le fils, à ce qu'on lit,
Et donne au coq le nom de Saint-Esprit.
- LII Ici, la chose est sûre,
S'en vient Eraclius, c'est la vérité pure,
Chercher querelle et livrer des combats,
Comprenez bien, au fils du vieux Cosdras.

- LIII Ici le combat s'est livré
Sur un pont Danube appelé.
Eraclius, grâce à Dieu, dit l'histoire,
Sur le jeune Cosdras remporte la victoire.
- LIV Ici, comprenez bien, tout le peuple s'avance ;
Aux pieds d'Eraclius, tous se sont prosternés
Jeunes et vieux s'estiment fortunés,
Qu' Eraclius les traite avec clémence.
- LV La vient Eraclius, l'empereur débonnaire,
Trouver le vieux Cosdras qui fut toujours payen,
Et lui propose, entendez bien l'affaire,
D'abjurer ses erreurs en se faisant chrétien.
- LVI Ici d'Eraclius l'épée est toujours prête,
Du vieux tyran il a tranché la tête,
Et c'est ainsi, sachez-le s'il vous plaît,
Qu'il lui fit expier plus d'un lâche forfait.
- LVII Ici, nous le pouvons comprendre,
Cosdras le jeune est devenu chrétien ;
Et son peuple, entendez le bien,
A son exemple est heureux de se rendre.
- LVIII Eraclius enterre ici Cosdras le vieux,
Mais au jeune homme il offre sa couronne ;
Et lui rendant ses biens, sans hésiter lui donne
Le royaume autrefois acquis par ses ayeux.

- LIX Eraclius ici s'empresse, plein de zèle,
D'enlever le saint bois à l'autel des faux dieux ;
Mais sans humilité l'empereur glorieux
Porte à Jérusalem sa conquête si belle.
- LX Là, vous le voyez, chose claire,
L'ange a fermé la porte et sur la tour monté,
Dit que jadis, rempli d'humilité,
Le Christ, tête et pieds nus, franchit cette barrière,
- LXI Se hâtant d'obéir à l'avertissement,
Eraclius ici, nu-pieds et tête nue,
S'avance vers la porte, à pas lents, humblement ;
Et de Jérusalem il entre dans la rue.
- LXII Eraclius ici, c'est bien la vérité,
Est entré dans le temple avec humilité.
Il remet le bois saint à sa place ordinaire,
Et se retire après avoir dit sa prière.
- LXIII Ici sont des marchands en détresse terrible,
Tout devant eux est présage de mort ;
Ils invoquent la croix dans un dernier effort,
Et Dieu les sauve ainsi d'une mort infaillible.
- LXIV Il est certain que là vous voyez les marchands,
Devant la croix déposer leur offrande.
En terminant, j'adresse au bon Dieu la demande,
Qu'il nous garde du diable et de ses tours méchants.



Seth kleine sone wilt my wel verstaen
 Totten paradijs soe sult ghi gaen
 Ende daer sult ghi den engel vraghen
 Wanneer dat eynden sellen mijn claghen



Hier gheeft hem die engel d'ye greynen claer
 Die sal hi begraven met sinen vader
 Daer of sal wassen enen boeme goet
 Daer Christus aen sal storten sijn bloet.



Hier te grauel seth sinen voer
 Ende hineem die daze grepen claer
 Ende hi keefte onder lijn tonghe ghelept
 Als hem die engel had te gheseyt



Hier sijn nu ghewassen drie coeden claer
De adams graf ende was Ieths vader
Ende die sijn daer bliuen staen
Tot dat se moyses van daer heeft ghedaen



Hier rustet moyses in wachen talen
 Metten kinderen van ysaak in enen dale
 Daer soe siet hi staen al openbaer
 Beneuen hem dijer roeden claer



Hier hebben si den berch sponghen
Ende si murmureerden ten seluen stonden
Ende si seften daer al openbaer
Oeg dat dat water seer bitter waer



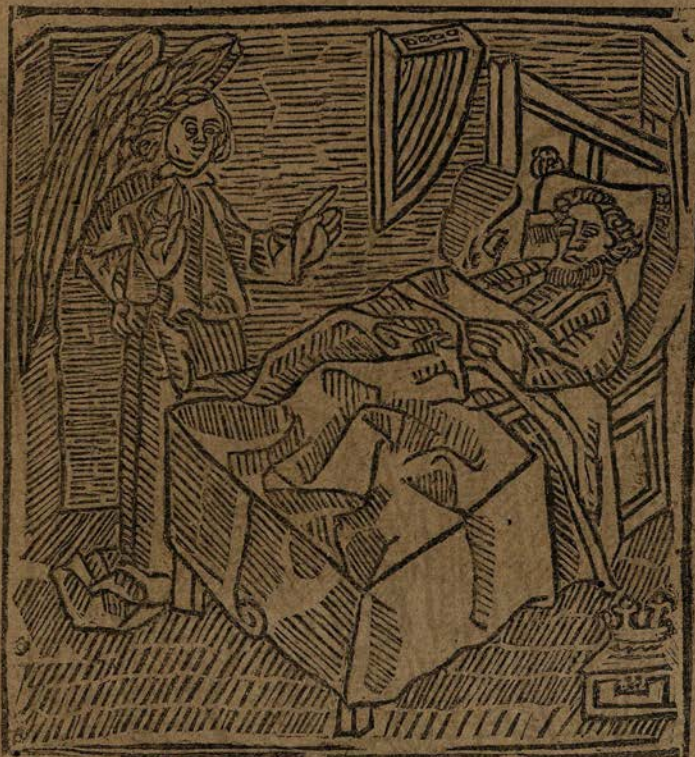
Hier doet den engel moeples verstaen
Dat hi die roeden soude staen
In dat water dat zeer bitter was
Dat is gheworden soe als ic las



Hier heeft moyses al sonder saghen
Die roeden int water gheslachten
Ende hi toechse daer meer
Ende danctte god onsen her



Hier heeft moyses die roeden gheplant
In dat rijcke van moab nre onsen verstant
Daer soe sijn si bliuen staen
Tot datse dauid van dier heeft gheuen



Hier coemt die enghel wilt my verstaen
Tot den coninck dauid ghegaen
Ende hi heeft hem binnen d'ey daghen
Die roeden tot iherusalem doen draghen



Hier reet dauid die roeden goet
 Hier derten des sijt wel vroet
 Ende hi keefter die siecken mede ghemect
 Ende si sijn ophallen sietten ghesont ghemect



Hier wert dauid nae mijn verstaen
Gen gewot heer teghens ghegden
Die was metter lazarien leuden
Hi wert ghesont doet ons die scisse verstaen



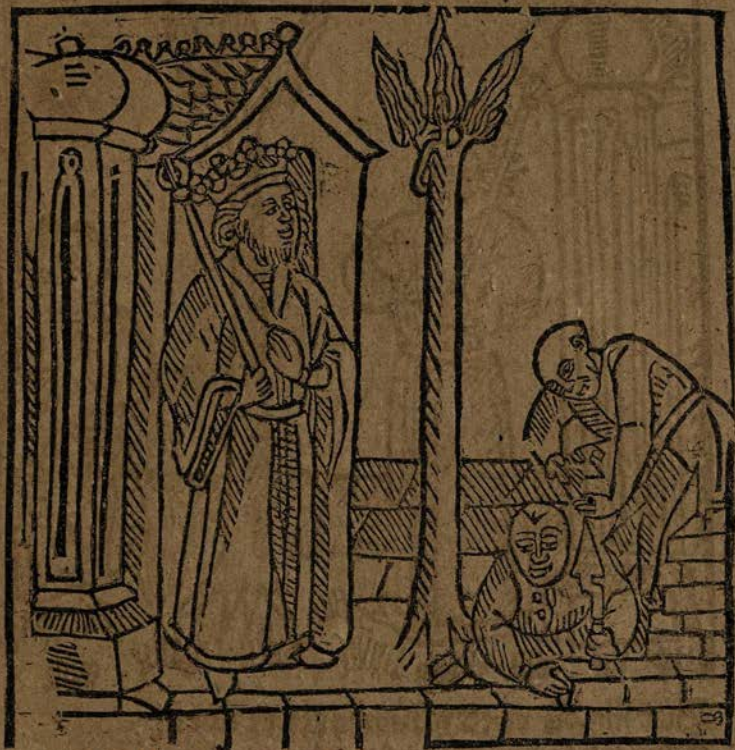
Hier coemt dauid metten roeden goet
Ende hem comen drie swarte mannen te raet
Hi raetese met die reeden saen
Ende den soe worden si mit gheleen



Hier Gese dant seer haestelijck
 Tot iherusalem die roeden oetmoedelijck
 Der soemoedighd claerliken weten
 Dat hy se in hyn eyghen hof heeft ghestellen



Hier sijn die roeten binnen eenre nacht
Om met die goods hulpe ende cracht
Des wilts doch claerlijken nemen goet
Ende is gheworden enen schonen boom



Hier doet dauid ter seluer vrien
 Sijn kofvalle ende wel bemueren
 Oeck suldt dat elueriken verstaen
 Dat hi hier sijn gheset heeft ghe doen



Hier heeft dauid wil d'ijt wel verstaen
Om den loem der ließ ringhen doen staen
Si waren nee van sauieren mede
Oec doet hi sijn ghebet ter seluer stede



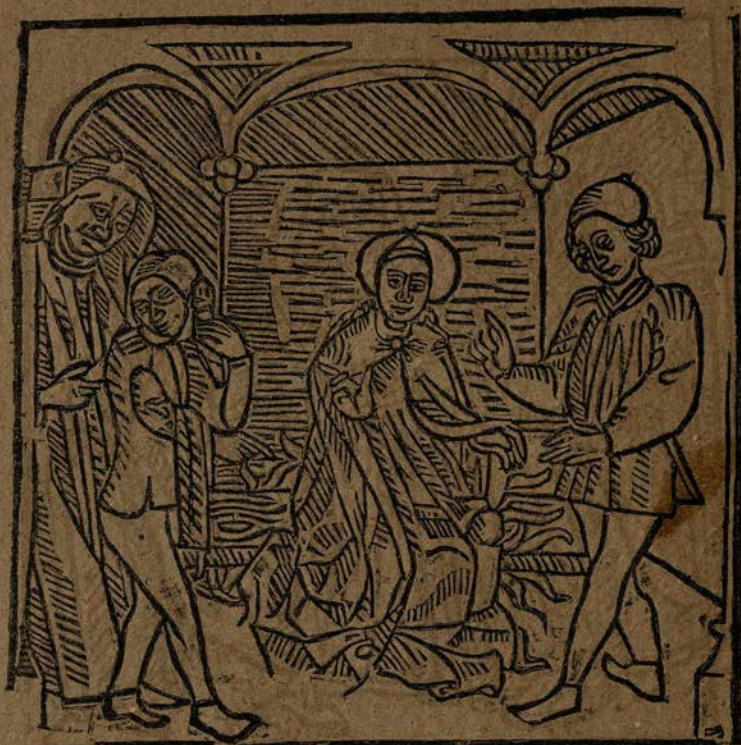
Hier comt salomon dauids sone
Ende hi sal tyramen gode in den thone
Enen tempel scoen ende goet
Ende hi doet offouden den beeme soet



Hier gaen si meten ende mercken
Ons den boom te legghen inden wercken
Si hebben ghemeten ende ghepast
Om inden tempel te legghen vast



Hier brengen si die hout te werck
 Ende het is te wot nae horen merck
 Of het is ghemorden alie lant
 Het bleef vten werck teghens haren danc



Hier leyt dat hout inden tempel
Ende daer see quam een vrouken simpel
Ende siet op dat hout gheseten daer
Si verbrande haer cleeren dat is waer



Hier toemt een propheetse als ic verstaet
 Ende si was gheseten si bitta
 Si propheeteet al openbaer
 Dat christus soude hanghen in die honte claer



Gier omme soe moech di voerwaer weten
Wes dat die ioden si blik hebben gesmeten
Ende si hebben haer sulcken noot ghedaen
Dat si daer van die doot heeft ontsaen



Hier hebben die ioden sul'oi verstaen
 Dit hout ouer een rymer ghedaen
 Claerlijcken soe sel'dijt verstaen
 Om datmen daer ouer soude gauen



Hier coemt als wy verstaen
Die conincghinne van Saba ghesien
Ende si maecte haer baruoet
Beneuen den houte dat si ouerwoet



Hier coemt van salba die coninc ghinne eluer
 Ende si bespiedt salomon al openbaer
 Wye dat hem maecte alsoe stout
 Dat hi ouer een rquiere leyde dat hout

8 iii



Hier doet salomon die coninc
Staen menighen schonen rinck
Van siluer en van goude claer
Gen dat hout daer christus in wiliden openbaer



Hier doet Salom on al sonder seggen
Dit hout inden tempel braggen
Ende si kietet vrouwen die dore seggen
Ende alle man die moeste den hout te seggen



Hier coemt die derde coninc als ic las
Nae salomon gheseten als ges
Ende hi dede vanden houte nemen daer
Gout ende sijnuer dat is waer



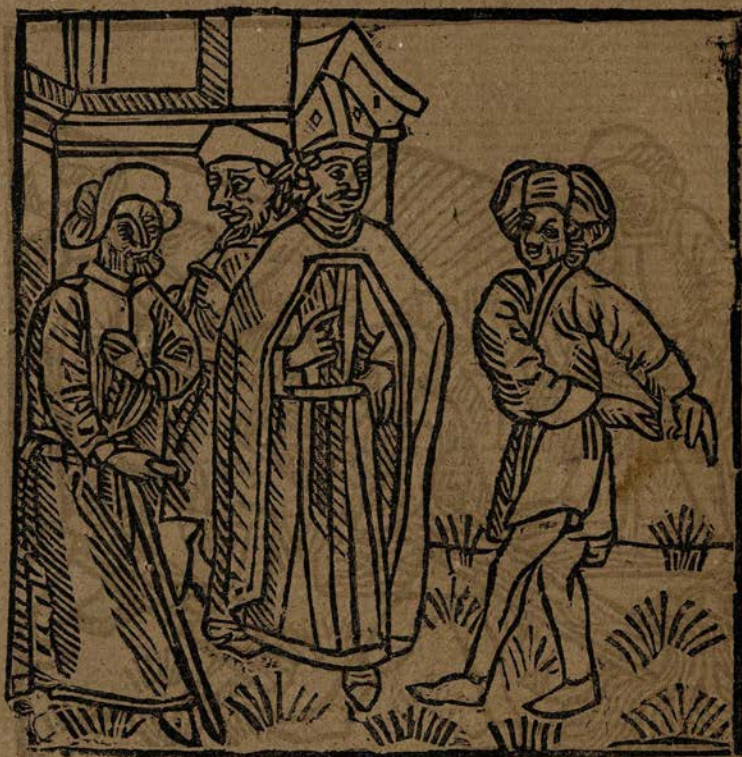
Hier comen die ioden ghegaen
Ende si hebben dat hout vten tempel ghegaen
Ende si hebben die hout van deser weerden
Ghegraven al onder die aerde



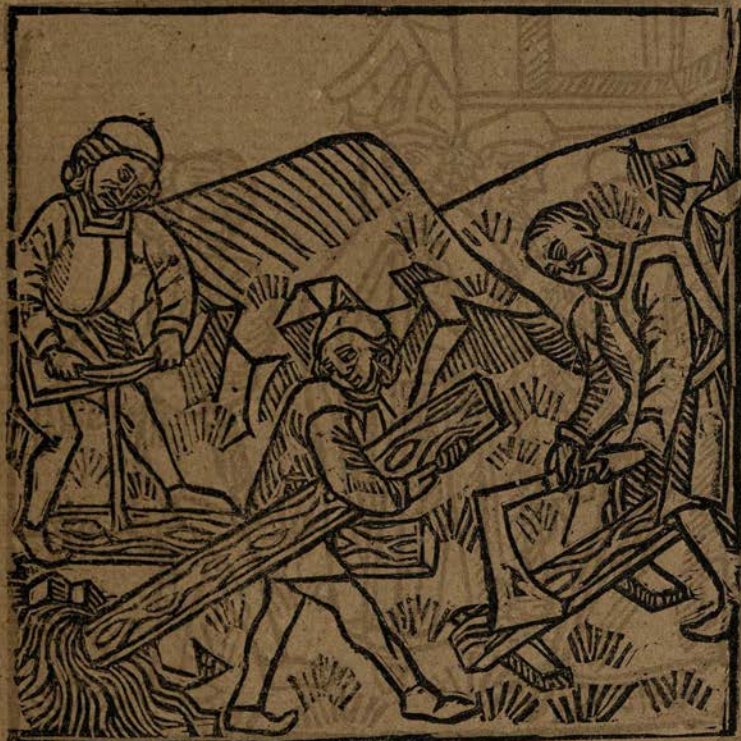
Hier soe hebben Kinne vele dagen
 Een pijsine luten geuen
 Daer men in soude wassen wilt verstaen
 Die offerhande wert gheboen



Hier coemt die engel alle daghen
Al totter piscinen die is ghegraven
Die dat naden engel eerst te water quam
Wan allen sietten dat hi loet vernam



Doer prius stont in ppeatus hups
Oegheseltende seer confang
Doen is dat hout van groten bouen
Ghecomen totter piseinen bouen



Hier hebben si ten seluen stonden
Die hout in dat water gheuonden
Ende daer maecten si of een cruyse
Dat xpristus droech seer con slyse



Hier is xpristus metten cruce ghesaden
Doer ons alre misdaden
Daer aen soude hi betalen gaen
Die soult die adam hadde ghedaen



Hier hanghet christus aenden crups
 Belasterende seer ontfups
 Ende heeft daer volbaen
 Die seuet die adam hadde ghebaen



Daer stont dat heylighe cruyts
Hier gheschpeet den diuel groot confus
Want alle die ghene die lesen sijn
Die worden verlost van heere pijn



Hier omme soe waren die priesters quaet
Ende si namen aen hoorseluen enen tuet
Dat si dat cruys van groter weerden
Hebben gleggraven onder die aerde



Hier quam van romen Helena
Si was keiserinne als ic verstaen
Om te weten die waerheyt
Daer dit cruyts is gheleyt



Hier coemt Aken a ten seluendaghen
 Ende si se ghint om dit crups te draghen
 Ende si ontboet die ioden allegaer
 Om te weten die waerheit clær



Hier heeft Helena iudas
In enen put ghesien als ic las
Want si van hem woude weten haer
Daer dat dat werke crups gheleijt waer



Ten eynde van seuen daghen
 Bestont iudas helena te vraghen
 Of si hem woude wech putte doen
 Al soude haer wyfen dat crups schoon



Doe iudas quam tot dāser fiede
Soe dede hi oetm oedelic sijn ghebede
Doe seide hem die engel openbaer
Dat daer dat crups ons heren waer



Hier al beydt iudas al openbaer
 Om te vinden dat cruceclae
 Dat hi vant als die scrift belijft
 Oer want hi die nagelen ter sekerheit



Hier coemt india metten cruce gaen
 Dat hi vonden heeft wilt verstaen
 Deo Brenct hi dyen aghelen goet
 Ende hi ghespeffe der kejsersinnen sijt des vort



nu en weten si niet al openbaer
Wesbattet cruce ons heren waer
Soe namen si die twee cruce daer
Ende slypende openen doden dat is waer



Doe soe namen si ter seluer stont
Dat berde cruyss ende hi wert ghesont
Al dus wisten si die waerheyt claer
Als dat dit cruyss ons heren waer



Hier heeft heden abaterups ons horen
 In tweren ghebeght tot goodaeren
 Daeen stue heeft sit tot iherusalem, ghesloten
 Dat ander stue naemse mede hore spraken



Hier Brencktes hi teker ende droet
 Dat anderde stuc vanden cruce goet
 Constantino den keiser openbaer
 Si dan den god vanden hemel dat is waer



Hier quam tot iherusalem gheuen
Een tynne ouer verliaren
Ende hi nam dat weerbe cuys ons heren
Ende hi dede alto seer ontieren



Hier sit wol daz al openbaer
 In sinen thron ende seyt hi is buetbaer
 Der ket hi dat crups die soen als men kest
 Ende die hren ket hi die heylighe gheest



Hier quam nu al openbaer
 Den die eruelingheit dat is waer
 Ende hi heeft enen strijckghedaen
 Teghens den iongsten coftre wiet my verstaen



Desen strit die is gheschiet
Op een brugge die daerbyen liet
Daer god ettelus den segge gien
Als dat hi den ionghen cosore verwien



Hier coemt dat v oec wilt verstaen
 Ende si sijn tot erackium alle ghegaen
 Ende sijn ghecomen ionc in de oec
 Oec samen in erackius ghesout



Hier coemt erackius die keyser goet
 Totten ouden colozas dat sijt vroet
 Ende hi seest hem tevooren gesept
 Of hi woude denienien die kersten sept



Hier heeft erastus den gheloest
 Den tyranne of gheslaghen dat heeft
 Hi ont sine lijn loen dat verstaet
 Naesijne eyghen sonden ende misdact



Hier is als wy moghen verstaen
Den ionghen cosdre kersten ghedaen
Ende alle sijn volc des seluer tijt
Wert kersten ter seluer tijt



Hier eracaus den oudercofde begraef
 Den ionghen hi weder omme begaef
 Ende hi gheeft hem weder alle gader
 Dat rijk dat te plach te horen sinen vader



Hier gaet erackius met haesticheyt
Ende neemt dat hout der heylisheyt
Ende hi toech daer mede sonder oetmoet
Tot iherusalem als ick verstoet



Hier moechdi sien elcke rijk
 Dat die engel stiet die poert selke rijk
 Ende seyt dat doer sijn oetmoet
 Daer ghesinc bloethestis ende vru oet



Gier maect hem niet kiesten groot
Bruckius bloets heeft ende baruoers
Ende sijn gecomē dat wel verstaet
Oetmoedelike tot iherusalem op die straet



Hier coemt erckluis sekerheit
 Totten tempel seer oetmoedelijck
 Gh' s'biennet dat heylighe hout daert plaech te staen
 Oetmoedelijck heeft hi sijn ghebet ghedaen



Hier sijn coepluden in groter noot
Ende sijn meenden hier te bliuen doot
Si aenbeden dat heylighe cruyts oetmoedlic
God die heylighe verlost sekerlic



Hier doen die coepuden openbaer
 Haer offerhande ten cruce claer
 Ick bidde god den hemelken vaer
 Dat hi ons voer den duuel bewaer

Dit is ghemaeckt in die goede stede van desen
Boech In tjaer ons heren M. CCC. en Lxxvij.
opten seften dach van maerte Symon veldoner
G. B.



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